

... *Mandate &
Accomplishment*

... Mandate & Accomplishment

(Past, Present & Future 1963–1982, Volume 1)

History of Bihar School of Yoga
under the guidance of
Swami Satyananda Saraswati

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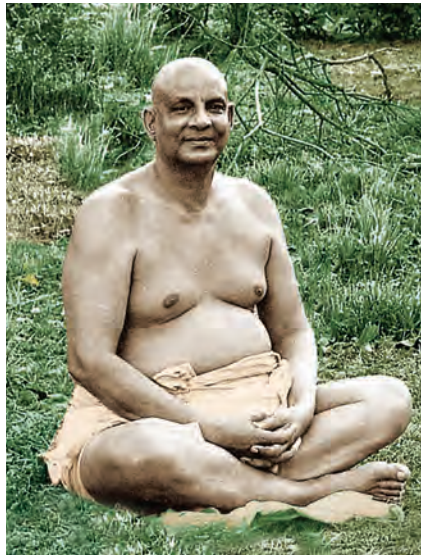
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In humility we offer
this dedication to
Swami Sivananda Saraswati,
who inspired, guided and initiated
Swami Satyananda Saraswati
into the secrets of yoga.



Swami Sivananda Saraswati — The Mandate

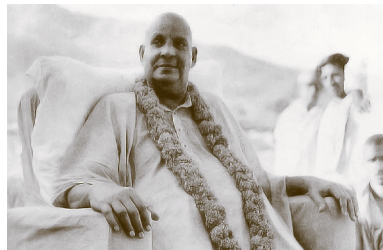


Swami Sivananda Saraswati, the great luminary of the 20th century, was born on the 8th September 1887 at Pattamadai (Tamil Nadu) into a family of pious and God loving people. His ancestors were famous Sanskrit scholars and many renowned philosophical books were written by them.

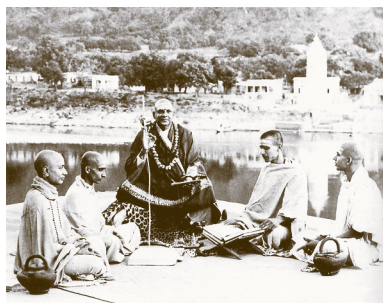


From early childhood he had the gift of divine vision, renunciation, love for all and the spirit of giving freely and sharing without restraint. Even as a small child, he showed compassion for the poor, fed the hungry and showed the uncommon gift of equal vision and boldness to stand against the prejudices of his time.

As the desire to serve and help others was foremost in Swami Sivananda's heart, it was natural that he should choose to study medicine. He had a phenomenal memory and could retain whatever he read. He was extremely industrious and even spent his holidays in the hospital to acquire more knowledge. He excelled in sport, singing, drama and fencing. Bold and cheerful, he always stood first in his class. After completing his studies, Swami Sivananda started his medical practice and successfully ran a medical journal.

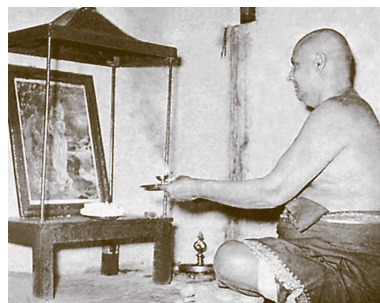


The spirit of service led him to Malaya where he worked in a rubber estate hospital for seven years.



To serve people and share what he had was his inborn nature. He never demanded any fee from his patients and often would give them money from his own pocket for their special diet and other requirements. Through his service and kind and loving nature, he became a friend of all, the poor labourers from the estate as well as the local citizens. The popularity he enjoyed was not earned in a single day. It meant very hard work, unflagging tenacity, effort and indomitable faith in the principles of goodness and virtue and their practical application in his daily life.

In spite of his extremely busy life, Swami Sivananda was always regular in his daily worship, prayers, yogasanas and study of sacred scriptures. This ignited his innate spirituality and with a heart purified by selfless service, he had a new vision. He was deeply convinced that there must be a place – a sweet home of pristine glory, purity and divine splendour, where absolute security, perfect peace and lasting happiness can be attained through self-realization. He gave up his practice and all his belongings in a state of total renunciation and returned to India in 1922, to live the life of a penniless sadhu.



He arrived at Rishikesh in 1924, where Swami Vishwananda Saraswati initiated him into sannyasa on 1st June of the same year. Swami

Sivananda's approach to spiritual matters was unique. Although he lived a life of extreme austerity and simplicity in the tradition of the ancient rishis of India, he never neglected selfless service. He fetched water and brought food to old and sick sadhus, cleaned their huts, gave them medicine and massaged their feet. From the money he received from his insurance policy, he started a charitable dispensary to help and serve pilgrims, sadhus and the poor. He saw God in every being and treated the sick with sincerity of worship.

Swami Sivananda's fiery determination to help and serve the whole of humanity and share whatever he had, found yet another expression. From 1927 he started sharing his spiritual experience by writing articles and books. His enthusiasm for helping others took the form of a continuous flow of knowledge, which resulted in more than three hundred books. Divine wisdom and powerful, inspiring thoughts that flowed from his lips in a continuous stream influenced people from all over the world. Every word he uttered, every sentence he wrote, was charged with rare spiritual power, because he taught what he himself practised in his daily life. He lived what he believed in, what he taught and preached. There was no difference between his actions and his innermost feelings.

The Divine Life Society was founded in 1936 with the aim of worldwide

dissemination of spiritual knowledge and service to mankind. From his small kutir on the banks of the Ganga, Swami Sivananda's influence spread throughout the world. It did not take long for seekers to be drawn to his magnetic personality. Though he was unassuming and totally devoid of doership and attachment, the fire of his inspiration attracted an incessant flow of spiritual aspirants and his ashram, known as the Divine Life Society, grew rapidly and soon became known throughout the world. In the course of his lifetime, Swami Sivananda received the homage of saints and holy men, ministers and politicians, philosophers, doctors and artists.

Swami Sivananda's love for the Ganga was unprecedented. He lived in a small set of rooms on the banks of the holy river for more than three decades, only because from there he could commune with Mother Ganga day and night. Till the last moment of his life he drank Ganga water and worshipped her. He also wrote a book on the celestial river. He earned the name of Sankirtan Samrat, as he used to sing God's name with a sweet melodious voice and often would dance for hours in a mood of ecstasy.

Moved by the cruelty of World War II, Swami Sivananda started the Akhanda Mahamantra Kirtan, round the clock, non-stop chanting of Mahamantra, in order to release a con-

tinuous stream of peace currents throughout the whole world. The Akhanda kirtan commenced in December 1943 and is still going on.

To give systematic spiritual training and guidance to seekers, the Yoga Vedanta Forest Academy was established in 1948. Swami Sivananda's concept of the yoga of synthesis, with the simultaneous practice of bhakti yoga, karma yoga, raja yoga and jnana yoga enabled spiritual seekers to emphasize any of these according to their attitude and nature. His tenfold path – serve, love, give, purify, meditate, realize, be good, do good, be kind, be compassionate, became a roadmap for spiritual aspirants worldwide. Swami Sivananda never lets us forget that our own salvation lies in the spiritual awakening of humanity as a whole.

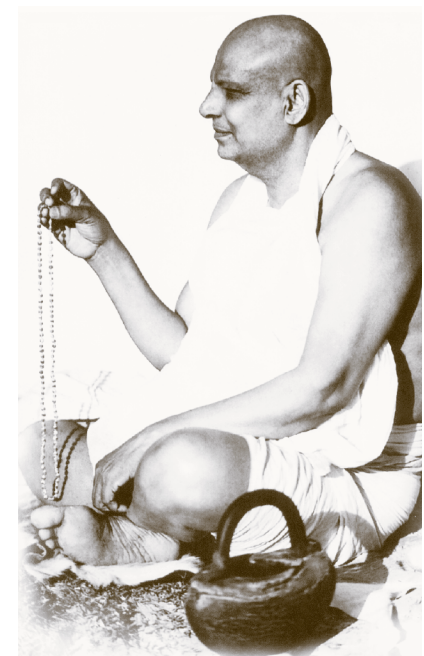
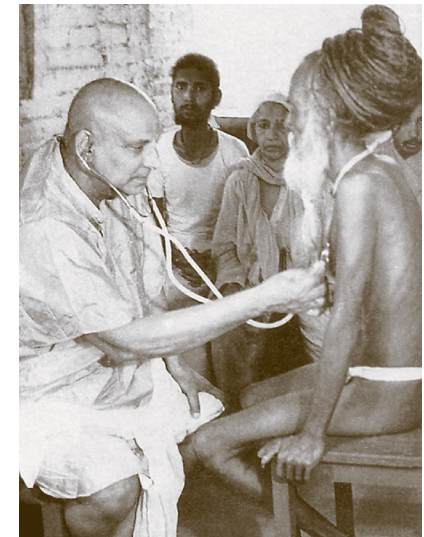
Swami Sivananda was a visionary who was able to foresee the needs of human society. He made yoga a practical subject which could be applied in people's lives, a tool to further develop and expand the horizon of the mind, to develop sensitivity, to feel for others and to rise above petty egocentricity, arrogance and the inability to adjust and accommodate. He raised the goal of God-realization before the people's eyes as the only real purpose for human birth. He acquainted millions with the

facts and details of spiritual life and trained many sannyasins of an extraordinary calibre through whom his mission is carried on to this day. To spread yoga 'from door to door and from shore to shore' was a mission that Swami Sivananda entrusted to one of his brightest disciples, Swami Satyananda, who developed the ancient systems of tantra and yoga to their highest potential and brought them literally to each and every corner of the world. Through his dedicated sannyasins, Swami Sivananda saw the fulfilment of his mission before attaining mahasamadhi in 1963. To this day and for ages to come, his light spreads far and wide for the spiritual upliftment of humanity.

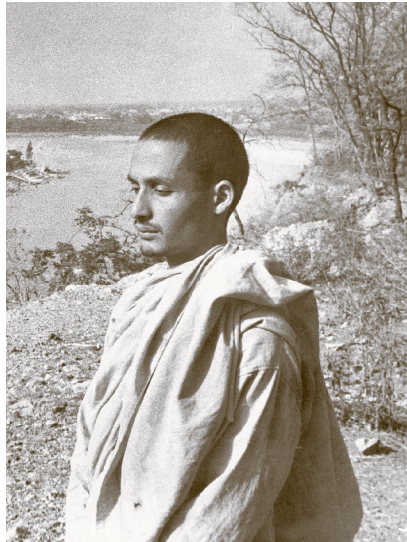
"To be a cosmic friend and benefactor, a friend of the poor, the forlorn, the helpless and the fallen is my creed. It is my sacred creed to serve the sick, to nurse them with

care, sympathy and love; to cheer up the depressed; to infuse power and joy in all beings; to feel oneness with each and everyone; and to treat all with equal vision. In my highest creed there are neither males nor females, neither peasants nor kings, neither beggars nor emperors, neither teachers nor students. I see the Almighty Lord alone in one and all beings."

—Swami Sivananda



Swami Satyananda Saraswati — The Accomplishment



Swami Satyananda Saraswati was born in 1923 at Almora (Uttarakhand) into a family of farmers. His ancestors were warriors and many of his kith and kin down the line, including his father, served in the army and police force.



However, it became evident that Sri Swamiji had a different bent of mind, as he began to have spiritual experiences at the age of six, when his awareness spontaneously left the body and he saw himself lying motionless on the floor. Many saints and sadhus blessed him and reassured his parents that he had a very developed awareness. This experience of disembodied awareness continued, which led him to many saints of that time such as Anandamayi Ma. Sri Swamiji also met a tantric bhairavi, Sukhman Giri, who gave him shaktipat and directed him to find a guru in order to stabilize his spiritual experiences.

In 1943, at the age of 20, he renounced his home and went in search of a guru. This search ultimately led him to Swami Sivananda Saraswati at Rishikesh, who initiated him into the Dashnam Order of Sannyasa on 12th September 1947 on the banks of the Ganges and gave him the name of Swami Satyananda Saraswati.

In those early years at Rishikesh, Sri Swamiji immersed himself in guru seva. At that time the ashram was still in its

infancy and even the basic amenities such as buildings and toilets were absent. The forests surrounding the small ashram were infested with snakes, scorpions, mosquitoes, monkeys and even tigers. The ashram work too was heavy and hard, requiring Sri Swamiji to toil like a labourer carrying bucket loads of water from the Ganga up to the ashram and digging canals from the high mountain streams down to the ashram many kilometres away, in order to store water for constructing the ashram.

Rishikesh was then a small town and all the ashram requirements had to be brought by foot from far away. In addition there were varied duties, including the daily pooja at Vishwanath Mandir, for which Sri Swamiji would go into the dense forests to collect bael leaves. If anyone fell sick there was no medical care and no one to attend to them. All the sannyasins had to go out for bhiksha or alms as the ashram did not have a mess or kitchen.

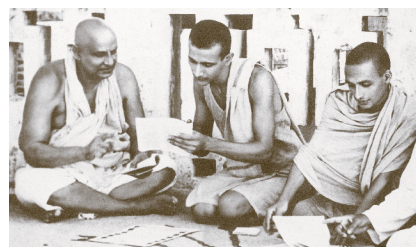
Of that glorious time when he lived and served his guru, Sri Swamiji says that it was a period of total communion and surrender to the guru tattwa, whereby he felt that just to hear, speak of or see Swami Sivananda was yoga. But most of all through his nishkama seva he gained an enlightened understanding of the secrets of spiritual life and became an authority on yoga, tantra,

Vedanta, Samkhya and kundalini yoga. Swami Sivananda said of Swami Satyananda, "Few would exhibit such intense vairagya at such an early age. Swami Satyananda is full of Nachiketa vairagya."

Although he had a photographic memory, a keen intellect and his guru described him as a versatile genius, Swami Satyananda's learning did not come from books and study in the ashram. His knowledge unfolded from within through his untiring seva as well as his abiding faith and love for Swami Sivananda, who told him, "Work hard and you will be purified. You do not have to search for the light; the light will unfold from within you."

In 1956, after spending twelve years in guru seva, Swami Satyananda set out as a wanderer (parivrajaka). Before his departure Swami Sivananda taught him kriya yoga and gave him the mission to "spread yoga from door to door and shore to shore".

As a wandering sannyasin, Swami Satyananda travelled extensively by foot, car, train and sometimes even by camel throughout India, Afghanistan, Burma, Nepal, Tibet, Ceylon and the entire Asian subcontinent. During his sojourns, he met people from all strata of society and began formulating his ideas on how to spread the yogic techniques. Although his formal education and spiritual



tradition was that of Vedanta, the task of disseminating yoga became his movement.

His mission unfolded before him in 1956 when he founded the International Yoga Fellowship Movement with the aim of creating a global fraternity of yoga. Because his mission was revealed to him at Munger, Bihar, he established the Bihar School of Yoga in Munger. Before long his teachings were rapidly spreading throughout the world. From 1963 to 1982, Swami Satyananda took yoga to each and every corner of the world, to people of every caste, creed, religion and nationality. He guided millions of seekers in all continents, and established centres and ashrams in different countries.

His frequent travel took him to Australia, New Zealand, Japan, China, the Philippines, Hong Kong, Malaysia, Thailand, Singapore, USA, England, Ireland, France, Italy, Germany, Switzerland, Denmark, Sweden, Yugoslavia, Poland, Hungary, Bulgaria, Slovenia, Russia, Czechoslovakia, Greece, Saudi Arabia, Kuwait, Bahrain, Dubai, Iraq, Iran, Pakistan, Afghanistan, Colombia, Brazil, Uruguay, Chile, Argentina, Santo Domingo, Puerto Rico, Sudan, Egypt, Nairobi, Ghana, Mauritius, Alaska and Iceland. One can easily say that Sri Swamiji hoisted the flag of yoga in every nook and cranny of the world.

Nowhere did he face opposition, resistance or criticism. His way was unique. Well-versed in all religions and scriptures, he incorporated their wisdom with such a natural flair that people of all faiths were drawn to him. His teaching was not just confined to yoga but covered the wisdom of many millennia.

Sri Swamiji brought to light the knowledge of tantra, the mother of all philosophies, the sublime truths of Vedanta, the Upanishads and Puranas, Buddhism, Jainism, Sikhism, Zoroastrianism, Islam and Christianity, including a modern scientific analysis of matter and creation. He interpreted, explained and gave precise, accurate and systematic explanations of the ancient systems of tantra and yoga, revealing practices hitherto unknown.

It can be said that Sri Swamiji was a pioneer in the field of yoga because his presentation had a novelty and freshness. Ajapa japa, antar mouna, pawanmuktasana, kriya yoga and prana vidya are just some of the practices which he introduced in such a methodical and simple manner that it became possible for every one to delve into this valuable and hitherto inaccessible science for their physical, mental, emotional and spiritual development.

Yoga nidra was Sri Swamiji's interpretation of the tantric system

of nyasa. With his deep insight into this knowledge, he was able to realize the potential of this practice of nyasa in a manner which gave it a practical utility for each and every individual, rather than just remaining a prerequisite for worship. Yoga nidra is but one example of his acumen and penetrating insight into the ancient systems.

Sri Swamiji's outlook was inspiring, uplifting as well as in-depth and penetrating. Yet his language and explanations were always simple and easy to comprehend. During this period he authored over eighty books on yoga and tantra which, due to their authenticity, are accepted as textbooks in schools and universities throughout the world. These books have been translated into Italian, German, Spanish, Russian, Yugoslavian, Chinese, French, Greek, Iranian and most other prominent languages of the world.

People took to his ideas and spiritual seekers of all faiths and nationalities flocked to him. He initiated thousands into mantra and sannyasa, sowing in them the seed to live the divine life. He exhibited tremendous zeal and energy in spreading the light of yoga, and in the short span of twenty years Sri Swamiji fulfilled the mandate of his guru.





Swami Satyananda Saraswati, yoga sadhakas and devotees had been meeting in Rajnandgaon (Chhattisgarh) to discuss the propagation of yoga. It was decided to formalize the International Yoga Fellowship (IYF) under the leadership of Sri Swamiji, based in Rajnandgaon as a philosophical, charitable Institution. Swami Satyabratanaanda Saraswati was elected General Secretary and a Governing Body was set up. Ma Yogashakti Saraswati was appointed the first President of Bihar School of Yoga (BSY). Sri Swamiji gave guidelines for the future work.

January

Under the inspiration of Sri Swamiji, publication of *Yoga* magazine in English and *Yoga Vidya* in Hindi was commenced at Rajnandgaon, for distribution to IYF members and yoga aspirants.

March

Sri Swamiji held a yoga seminar in Mumbai, organized by the IYF Mumbai branch. During the IYF meeting in Chapra, Bihar, it was announced that a printing press had been established in Rajnandgaon under the direction of

Swami Satyabratanaanda and both magazines, '*Yoga*' and '*Yoga Vidya*', would be published from there.

May-June

Sri Swamiji held a yoga seminar in Chapra.

June

Sri Swamiji, accompanied by his sannyasin disciples, conducted a special yoga tour in Bihar, visiting Muzaffarpur, Poosa, Sonpur, Patna, Arrah and Gorakhpur.

July

On the samadhi day of Paramguru Swami Sivananda, Swami Satyananda commenced his mission of establishing the Bihar

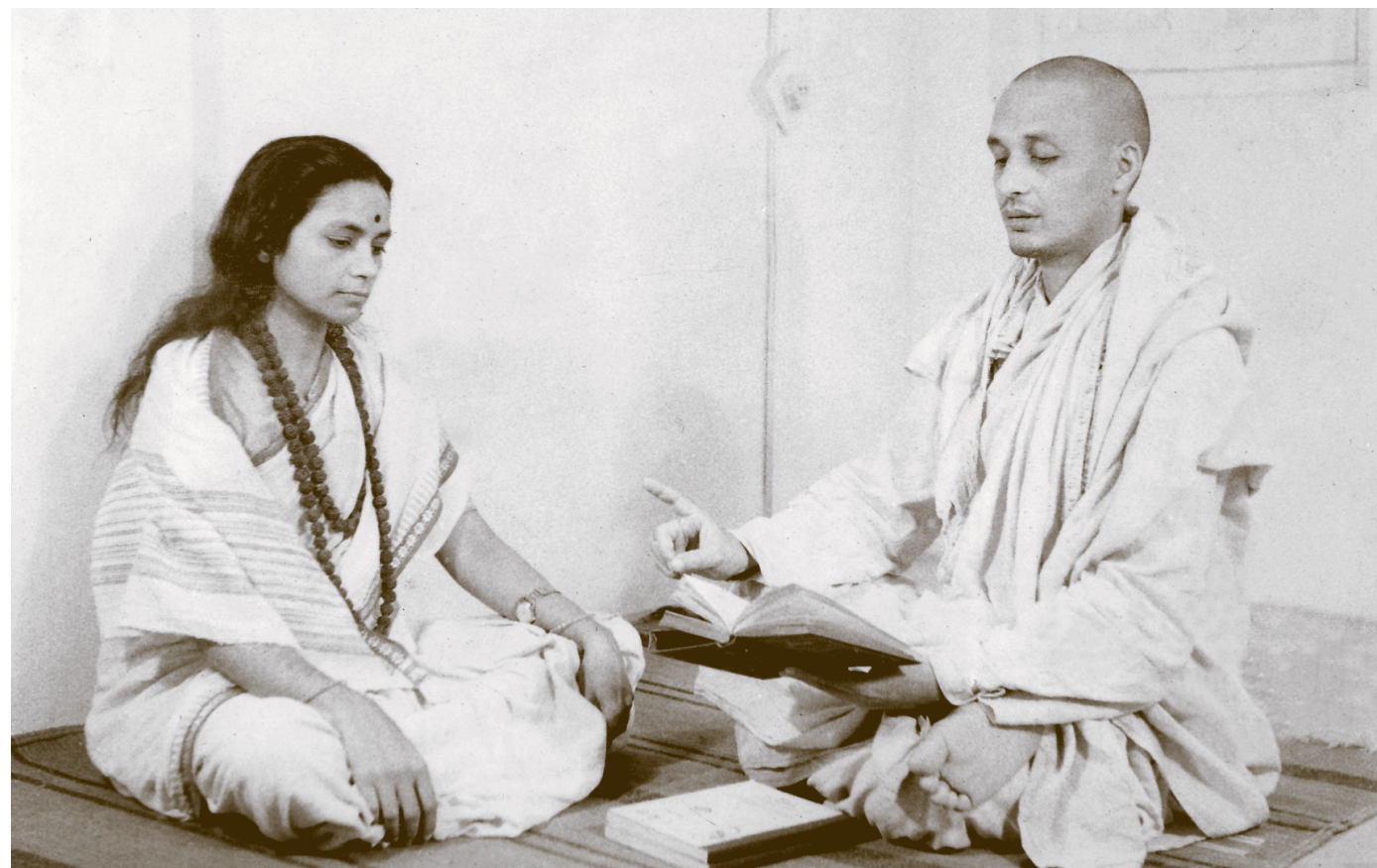
School of Yoga (BSY) in Munger. The construction of BSY was started, the original ashram consisting of the main sadhana hall, kitchen, Panchavati and Ida/Pingala/Sushumna buildings. Kriya yoga initiations were given in a mud hut on the site of Ajna/Bindu.

September-October

Sri Swamiji travelled to Bhagalpur, Dhanbad, Kolkata, Tatanagar, Raigarh, Rajnandgaon, Gondia, Nagpur, Khamgaon and Mumbai.

December

Saw the completion of the first stage of construction at BSY.





*"Spread the message of yoga from
door to door, shore to shore!"*



Chronicles

The history of Bihar School of Yoga began in the year 1963. Now it is 2008. Its inspirer and our guru, Swami Satyananda Saraswati, concluded his twelve-year sankalpa to perform the Rajasooya Yajna at Rikhiapeeth in 2007. This was the year when Sri Swamiji formally announced the formation of Rikhiapeeth and appointed Swami Satyasangananda Saraswati as its peethadhishwari, giving her the mandate to live Swami Sivananda's teachings of 'serve, love and give'.

In Munger, the presidency of Bihar School of Yoga changed hands; on Basant Panchami 2008, Swami Niranjanananda Saraswati guided Swami Suryaprakash Saraswati into the leading administrative role, and prepared to step into another phase of his sannyasa life. A new chapter of unfoldment has thus begun.

ॐ

26th July 1954

Few would have such Vairagya
at such a young age. Swami
Satyanandaji is full of the
Nachi Ketas - element. Yet,
any work that he takes up
he will complete in a perfect
manner. He does the work of
four people and yet never complains.
He is a versatile genius, and a
linguist too. Yet, he is humble
and simple - an ideal Sadak
and Nishkanga Servant. He
is a pillar of the Divine Life
Mission.

May God bless him with
health, long life, peace,
prosperity and Eternal Bliss.
Swami Sivananda



In view of these significant events, the history of Bihar School of Yoga and Satyananda Yoga is being written down and presented in the form of this book.

In the attempt to chronicle what shaped this saga, many old records were explored and numerous people were interviewed. Therefore, the story is being told not merely through the events that led to the recognition of Bihar Yoga/ Satyananda Yoga worldwide, but also through the experiences of individuals who were able to glimpse a new dimension of consciousness through their association with Sri Swamiji. In addition, the original teachings of the gurus have also been included.

One bright winter morning, as this author was basking in the crisp Munger sunshine on the face, a fresh-faced visitor stopped me on the rose-lined path to the Main Building in Ganga Darshan. "That does not look like a traditional ashram," he said, pointing at the seven-storey structure in front of us.

"No, it doesn't, does it?" I replied, amused at the reaction which is almost customary of all first-timers to Bihar School of Yoga in Munger – a historic but little known town hidden in the most impoverished of Indian states, Bihar.

"It even has a lift!" he added almost disconcertedly.

"The place that you are looking upon is the result of a realized vision," I replied. "Whether the lifts, the large sadhana halls or the expansive lawns are all part of a larger mission and mandate. If you spend some time here, you are likely to find that many of your preconceived notions are receding and their place is being taken up by a fresh insight."

"I had also expected to see sannyasins meditating under trees . . ."

"Sadhana is an essential part of every sannyasin's life, but not necessarily in the way that you understand it."

Silence followed for a few moments as he chewed on the information and suddenly something other than the intellect lit up his face. The spirit mellowed and I watched an eagerness to understand wash over him. 'Ah guru leela!' I thought to myself. 'You have him hooked.'

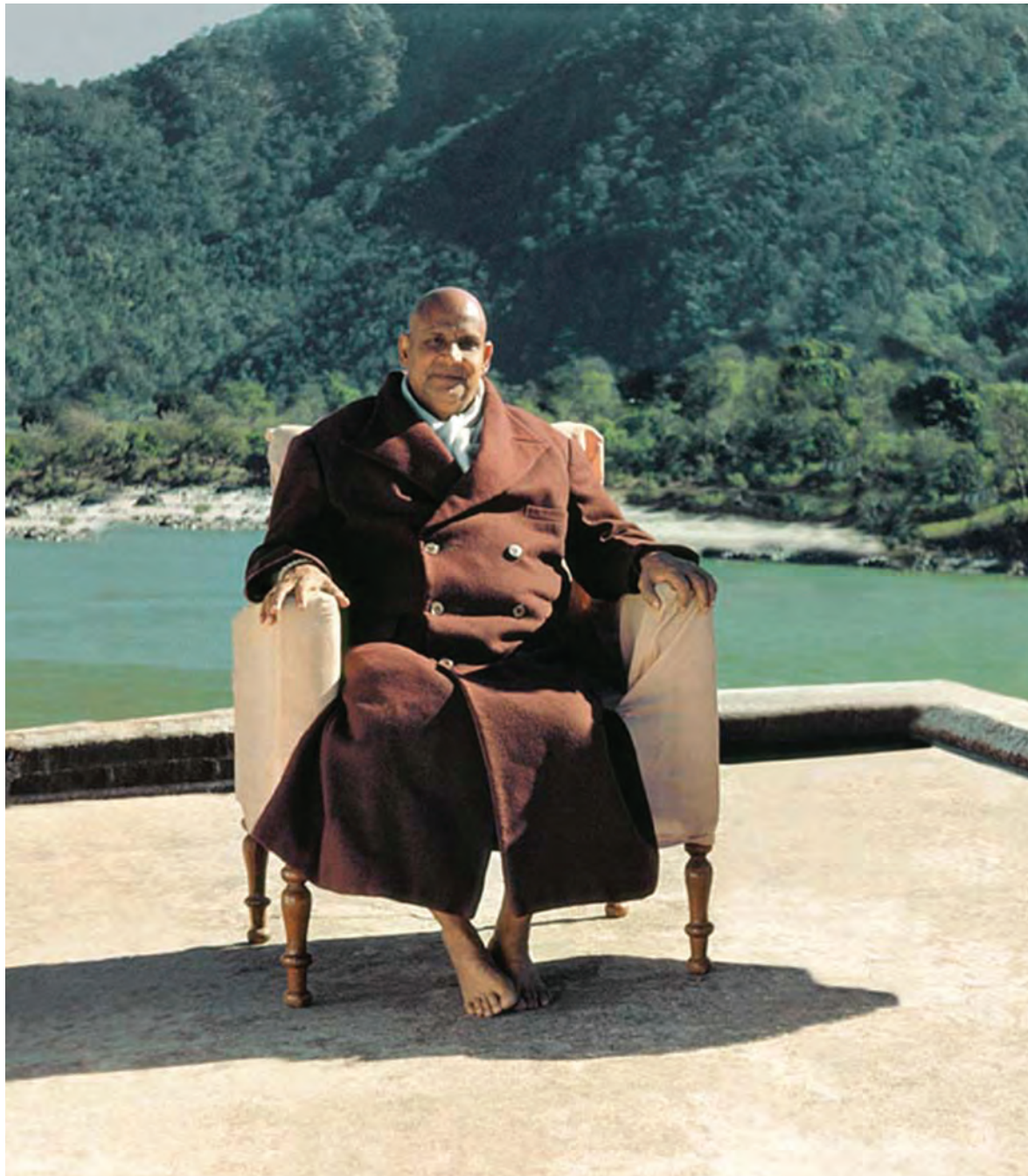
"Tell me," he asked, the tone thoughtful now, "what makes Bihar School of Yoga, er, so special?"

"Meet me near the Yajnasala in the afternoon. The sun is glorious on the lawns at that time. And I will tell you all about it," I said.

And so it was that I started telling the story of Bihar School of Yoga.

The year was 1963. It had been nine years since Swami Satyananda Saraswati, one of the brightest disciples of Swami Sivananda Saraswati of Rishikesh, had left his guru's ashram to wander as a parivrajaka, mendicant monk, across the continent. Swami Sivananda had given him the mandate, "Spread the message of yoga from door to door, shore to shore!" He had asked him to help the people of the world regardless of distinctions of caste, religion, gender or nation. And so the 32-year-old sannyasin set out, with a meagre 108 rupees that his guru had given him, to conquer the world. He travelled by foot, car, bullock-cart, elephant, airplane. He lived as a beggar on the streets and as a privileged guest in the mansions of the rich. Mesmerized by his aura of sannyasa, people flocked to him. They told him of their problems, their compulsions, their needs. He began to understand the lack in their lives and the vacuum in their spirits. Yoga, he realized, was the solution. "Yoga is going to emerge as a mighty world culture," he prophesied. "It will change the course of world events."

A close group of devotees and sadhakas had begun to work with him. With Rajnandgaon in Chhattisgarh,



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ANANDA KUTIR, RISHIKESH, HIMALAYAS, INDIA

ENQUIRE "WHO AM I" I KNOW THE SELF !! AND BE FREE !!!

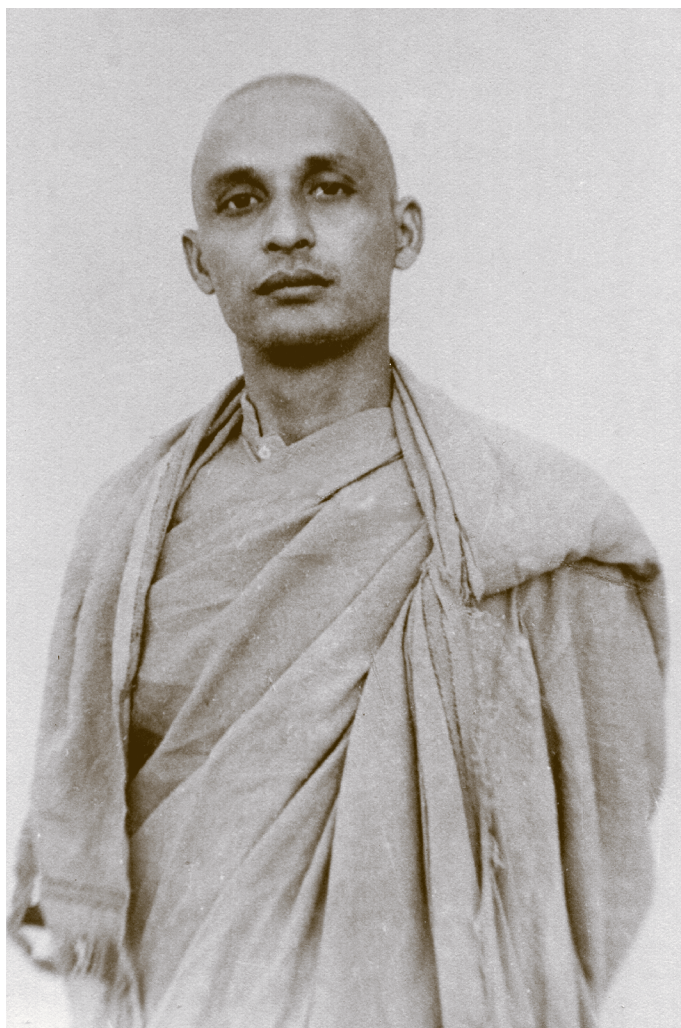
TAT TWAM ASI

WHEREAS, by the Grace of God, the Fountain of Eternal Bliss, and by the Will of the Almighty, it has been recognised that Sri SWAMI SATYANANDA is worthy of being awarded the sacred title of JNANA-YAJNOPABHRIT in appreciation of Meritorious services rendered in the field of **Dissemination of spiritual Knowledge** and a firm devotion to Truth, Love and Purity, I hereby make this award in token of such recognition, with my best wishes and devout prayers to the Lord to bless the recipient hereof with health, long life, peace, prosperity, Eternal Bliss, success in all undertakings, Vidya, Tushti, Pushti and Divine Aiswarya.

This 7th day of September 1954.

Swami Sivananda

Chancellor



central India, as base, he was now travelling around India conducting yoga programs everywhere.

In July this year, his guru, Swami Sivananda attained mahasamadhi. Swami Satyananda was in Munger on the day, and from hereon he stationed himself in this dusty little town. A vision started to take shape.

At this time Sri Swamiji propagated the message of peace that Swami Sivananda had given to his disciples.

Message of peace

"All the problems facing mankind today hinge around peace. Given the secret of securing peace, man will be able to build up a sane civilization, prosperous society, happy homes and intelligent individuals.

Groping blindfold in the dark, man relies on a series of destructive media – the atomic bomb and the most 'effective' way of using it and the hateful ideologies of self-aggrandizement, of economic monopoly, national glory and individual power.

The 'peace' that prevails today is the peace of fear and the peace of preparation. Ignoring the sincere advice of men of wisdom, the nations of the world are intent on demonstrating their destructive strength. In that way lies war, not peace.

There is restlessness everywhere. Selfishness, greed, wrath and lust are playing havoc. Fights, skirmishes and petty quarrels are polluting the atmosphere and creating discord, disharmony and unrest. Side by side, peace movements are working silently to bring concord, harmony and peace, to eradicate dire ignorance, the root cause of human suffering, and to infuse devotion into the hearts of the people. Mysterious is the universe. Still more mysterious is the silent working of the unseen God who prompts passionate people on one side to create discord and pure people on the other side to start peace centres in order to bring peace to suffering humanity.

Peace is absolute serenity and tranquillity, wherein all the mental modifications, thoughts, imagination, whims, fancy moods, impulses, emotions, instincts, etc. cease entirely and the individual soul rests in its own native, pristine glory in an unruffled state. It is not, of course, the temporary condition of mental quietude which worldly people seek when they retire to a solitary bungalow in a forest for a little rest, when they are tired after a long journey. Peace is the fourth condition of superconsciousness. Peace is the realm of infinite bliss, eternal life and eternal sunshine, where the cares, worries, anxieties and fears which torment the soul dare not enter; where all distinctions of caste, creed and colour disappear in the warm embrace of divine love and where desires

and cravings find their full satiety. Peace is eternal life in the spirit, pure consciousness or the supreme self.

Peace is not an external object. Peace is not in accumulation of wealth. Peace is not in erudition. Shanti, or peace, is in that person who has given up mine-ness and I-ness, who has given up trishnas, desires, longing for objects. That person alone will have peace. Peace is not in a dark bungalow. Peace can only be had by one who has vairagya, non-attachment, by one who has understood the magnitude of human sufferings, who knows the real value of the world composed of the five elements, colours and sounds, who has understood the worthlessness of perishable objects and passing power and position in this world, and has no desire for them.

The world is nothing for a person of vichara, who has found out the real worth of this world, who yearns for liberation. One who has understood that beyond the names and forms there is one eternal, everlasting Atman or Brahman and who practises self-discipline alone can have peace. Such a person is king of kings, atmasamrat, not one who is simply carried away by a little colour, by a little touch, by a little nervous titillation. One who has not got viveka, who does not discriminate between the eternal and the non-eternal, between the real and the unreal, is always miserable.

If you have vichara, the world is nothing more than a little bit of titillation of the nerves. Therefore, develop vichara, viveka and vairagya. Vairagya is a mental state. That person who has vairagya is the strongest and has inner spiritual strength born of dispassion and is the most peaceful. Vairagya is the real spiritual wealth because it opens the door of intuition, the door of Brahman, where you will get eternal sunshine, everlasting peace and bliss, whose nature is satyam, truth, jnanam, wisdom, anandam, bliss, chidghana, enveloped by the mind, vijnanaghana, enveloped by the intellect, and anandaghana, enveloped by the bliss.

All over the world, conferences are being held for bringing about universal peace, universal brotherhood and universal religion. It is the vanity of mankind that goads one to reform society without first reforming oneself. Vanity rules the world; and when two vain people meet there is friction and quarrels.

Everyone will have to proceed along the path that is best suited to their temperament. The Lord emphatically declares in the Bhagavad Gita, 'Do not unsettle anyone's belief.' In the name of religious reform there is much tall-talk, vain discussion and quarrel in the world today. There have been so many 'isms'. Now they want to add one more 'ism' – universalism! Thereby, you will only bring into being one more fighting element.

When the fundamentals of all religions are one and the same, where is the need for a new religion named universalism? What is needed is proper education of the followers of all religions; you should create the proper religious outlook in all. Everyone should be encouraged to practise their own religions and strive to attain the goal and not interfere with other people's beliefs. This is true universalism. To the reformers we should say, 'Physician, heal thyself!'

The world is composed of three qualities or gunas. Sattwa, balance, rajas, activity, and tamas, inertia, will always remain and play their part so long as creation lasts. So many reformers have come and gone. Great avatars like Jesus Christ, Lord Mohammed, Lord Krishna, Lord Buddha and others have left indelible impressions, no doubt, but of the millions of other reformers no one knows anything. We still adore the glorious sages of realization, but the reformers who made so much noise in their own lifetime are quickly forgotten.

It is useless to talk of abolition of war when you are all full of petty jealousy and hatred. Remove your discordant, inharmonious vibrations first, then there will be no more war between one nation and another. Individuals joined constitute a nation. When disharmony arises in the heart of a person, it infects the household first and gradually spreads to the society

and then the nation and then the world at large. No amount of readjustment of the political setups will bring permanent peace. Even where these are necessary, they should spring from the heart of man, for the sake of humanity.

Lead an ideal life of peace. Kill ruthlessly all suspicion, prejudice of all sorts, envy, jealousy, selfishness, greed for power and possessions. Lead a simple life. Practise meditation daily and establish peace in your own heart. If every one of you makes it a point to devote one hour a day in meditation to the projection of peace-thoughts, there will be thousands of other people doing the same thing every day and the total effect of such combined thought projection will be inestimable. Not only will there be the individual force of every such person acting in cooperation, but also additional strength will be received from unseen helpers, the ever-present Masters, the videhas, who silently guide all from the higher realms and make them pursue the right path. They are the great beings who enter into the intellect and emotions of every good and pious person and use the person as an instrument for serving mankind.

Will you not, therefore, now make this one resolve of devoting at least one hour of every day to projecting thoughts of peace so that the present troubles and turmoils of the world may cease? This is a simple thing that you can do – yet the response from the Almighty and His agents will be of great value.

Reformers should reform themselves. They should practise before they preach. They should realize God themselves. They should be peaceful and they should find peace within themselves; then they can radiate peace and unity everywhere. They need not even talk; their very presence will inspire people – in their very presence people will enjoy peace and harmony.

The aim of all nations, therefore, should be to direct their power towards the transformation of the hearts of the people, from the subhuman and weak human nature into the highly human and divine natures through right government, right education and insistence on right living based on perfect truth, not merely relative but absolute. This shall effect the great



renaissance of healthy and peaceful life on Earth, and also the eternal life, transcending earthly life.

Make your own individual appeal to God and ask Him to send light to help humanity in the establishment of peace and promotion of happiness.

May there be peace, prosperity and amity all over the world. May the Lord bless you all with peace, plenty and spiritual illumination."

Raise the Fire of Liberation

Swami Sivananda Saraswati

Remember that in real meditation, even a day's break disturbs the entire old order completely. When the impressions of every day gather in chitta, then the sadhaka who is irregular in meditation finds it difficult to go beyond them. Only through regular practice of meditation is a sadhaka able to go beyond the mental and causal sheaths, *manomaya* and *vijnanamaya koshas*. An irregular sadhaka either sleeps in meditation or is lost in his samskaras. A regular sadhaka after some time is able to overcome sleep and dream states, and experiences are seen on the subtle planes. Regular meditation and dreamless sleep constitute the basis for the descent of the ishta. In this stage of sleep, the sadhaka has to fight with his samskaras. A sadhaka whose determination is steady and faith resolute attains without effort that plane where his ishta is present. This is *savikalpa samadhi*.

In order to resolve the confusion caused by living in the world of *vasanas*, desires, one should remain in the world but with sincere detachment. This is possible only through *vairagya*, non-attachment. In this manner you should do all your tasks as *lila*, efficiently but with detachment. In this stage of sadhana you will have to work, but individual interest will not prevail. Just as a passenger uses the railway platform, but leaves it without effort as soon as the train arrives, so wise men perform all actions, but as soon as the inner light is seen they leave the tasks without any effort. So long as the *prarabdha* is there the sadhaka should do his duties with efficiency and equipoise. He has only to be careful that his inner self is not influenced by them. It is not enough that the mind should maintain its balance in unhappy situations – this is the lowest stage of spiritual life. Equilibrium of mind lies in preventing influences, not in conquering them. It would be desirable for the sadhaka to look upon disagreeable circumstances with

detachment and discernment. If he knows the influences are the results of prakriti, the sadhaka will know everything.

After external sadhana comes internal sadhana. It is like this. By recourse to discrimination, raise a partition wall between truth and untruth, self and non-self, life and death, gain and loss, attachment and aversion, slander and praise, honour and contempt. All these are non-self, *anatma*. The *atma* is something different, separate and far from these. Watch your moods, the changes the mind undergoes, and then you will see how these material things influence you. If, in spite of the influences, the stream of consciousness remains unbroken, then recognize therein the glory of the self. As long as you do not raise such a partition between the self and the non-self, till then you will only know the world and not the self.

Dispassion is an aid in such partition. First of all, realize within the futility of your faith in the world and be firmly

convinced that the enjoyments of the world are perishable and cause reactions. The values of the world are created by the mind. The world appears to be real because of attachments and aversion. Gradually, like me, you will realize that all the things in this world are transitory, though we may regard them as something different. There is no stability in anything in this world. Karmas create misery. Birth is full of suffering. Death is full of pain. Attachment and separation are both painful; so also are prosperity and poverty painful. Attachment to sensual desires is the root cause of all suffering.

While continuing to do action as before, as long as the *prarabdha* remains, an intelligent person must realize that there is nothing real except the soul, and steadfast in that knowledge he should then be steady in his meditation. Such a sadhaka attains *samadhi* without effort, just like a tired traveller goes to sleep without effort. One who is not



influenced by any event of the world automatically attains samadhi.

Raise the fire of liberation in the heart. You will soon reach the tenth gate.

In your daily meditation bring your will to bear, and on every plane carefully go on removing the samskaras and realizing the vision of the self. This is the path of *nivritti* or repose.

You are neither this body nor the mind. The self is above and beyond the senses, intellect and physical consciousness. That is you.

People of the world have their own ways. Who would care for a howling dog? Recognition by the world! Who cares for the world's acceptance or recognition? God Himself who is perfect has been the target of criticism by worldly people! Instead of conducting yourself according to the opinions of others, it is better to live for great actions. How long will you go on adjusting yourself to these people of the world? And how long will you mark time to their tunes? You should go along with your own objective, and if you are sincere, tell them to be away from you. And if someone says you are on the wrong track, then challenge him to come forward and prove it. And if

anyone says that you should take up some other work, then tell him to send his cheque book with his opinion. If anyone asks you to conduct yourself in accordance with social conventions, tell him to put out the fire in his own house first. If someone says that the path of yoga is difficult, ask him how he knows it, and say also, "When did we ask for your opinion? We care not for your opinions." Tell this to those who are obstructionists.

The universe is your family. You have millions and crores who are your children. The field is open for you. How long this bartering of the flesh? Begin to recognize your soul-force with courage and faith and forget not yourself. ॐ





January

Sri Swamiji inaugurated BSY on 19 January, Basant Panchami. On this day an akhanda jyoti (eternal flame) was lit on the premises of BSY by Sri Swamiji, as a dedication to Paramguru Swami Sivananda Saraswati.

Sri Swamiji established the Yoga Research Library.

July

Guru Poornima was celebrated in Munger. Construction of Yoga Nidra Bhavan commenced in BSY.

November

The 1st International Yoga Convention was held at Goenka Dharmashala in Munger. It was inaugurated by the Governor of Bihar, Sri Anand Shayanam Iyengar. The chief guest was Swami Chidananda Saraswati, President of the Divine Life Society, Rishikesh.



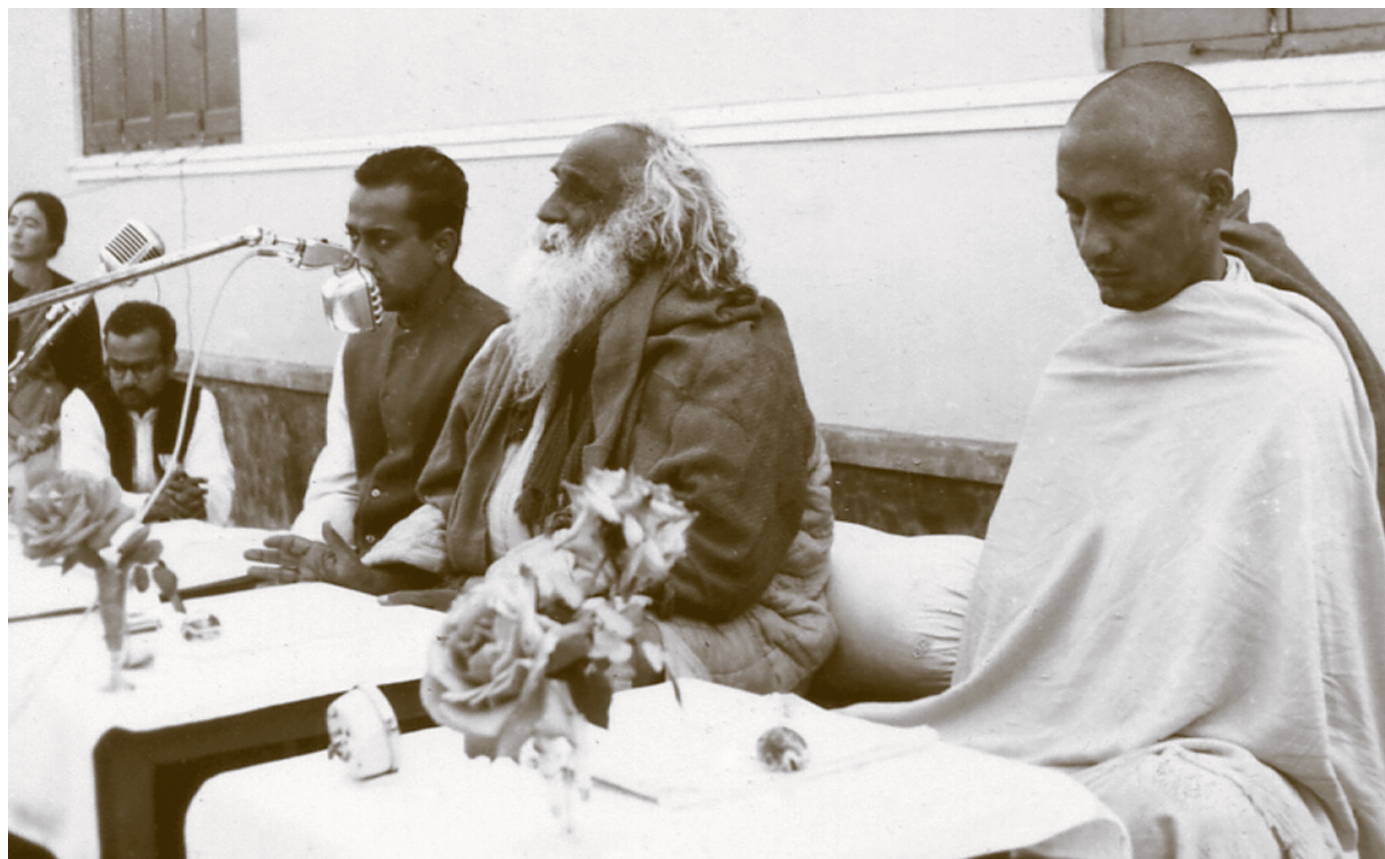
“So how did the years thereafter unfold?” asked the young seeker, urging me to resume the narration when I found him rummaging through old bound volumes of *Yoga* in the third-floor research library of Ganga Darshan, where impeccable glass cupboards hold over 40,000 books. And so I continued.

“Once Sri Swamiji set up the Munger base, the work assumed tremendous momentum. The power of his resolve became apparent as the efforts of previous years culminated in the foundation of Bihar School of Yoga on 19th January, 1964. A vision had become a reality, but this was only the

beginning. In order to focus all his energy after his wanderings as a parivrajaka, he resolved not to travel outside Munger for the next few years. All his energy was now concentrated on the development of BSY.

The first formal yoga courses began in the form of 15-day residential courses held twice a month. Sri Swamiji would take all the classes himself and closely guide all the participants. Outside programs were deputed to his sannyasin disciples. The first International Yoga Convention also took place in Munger this year.

The source of Sri Swamiji’s dedication becomes clear when he speaks of his guru, Swami Sivananda.”



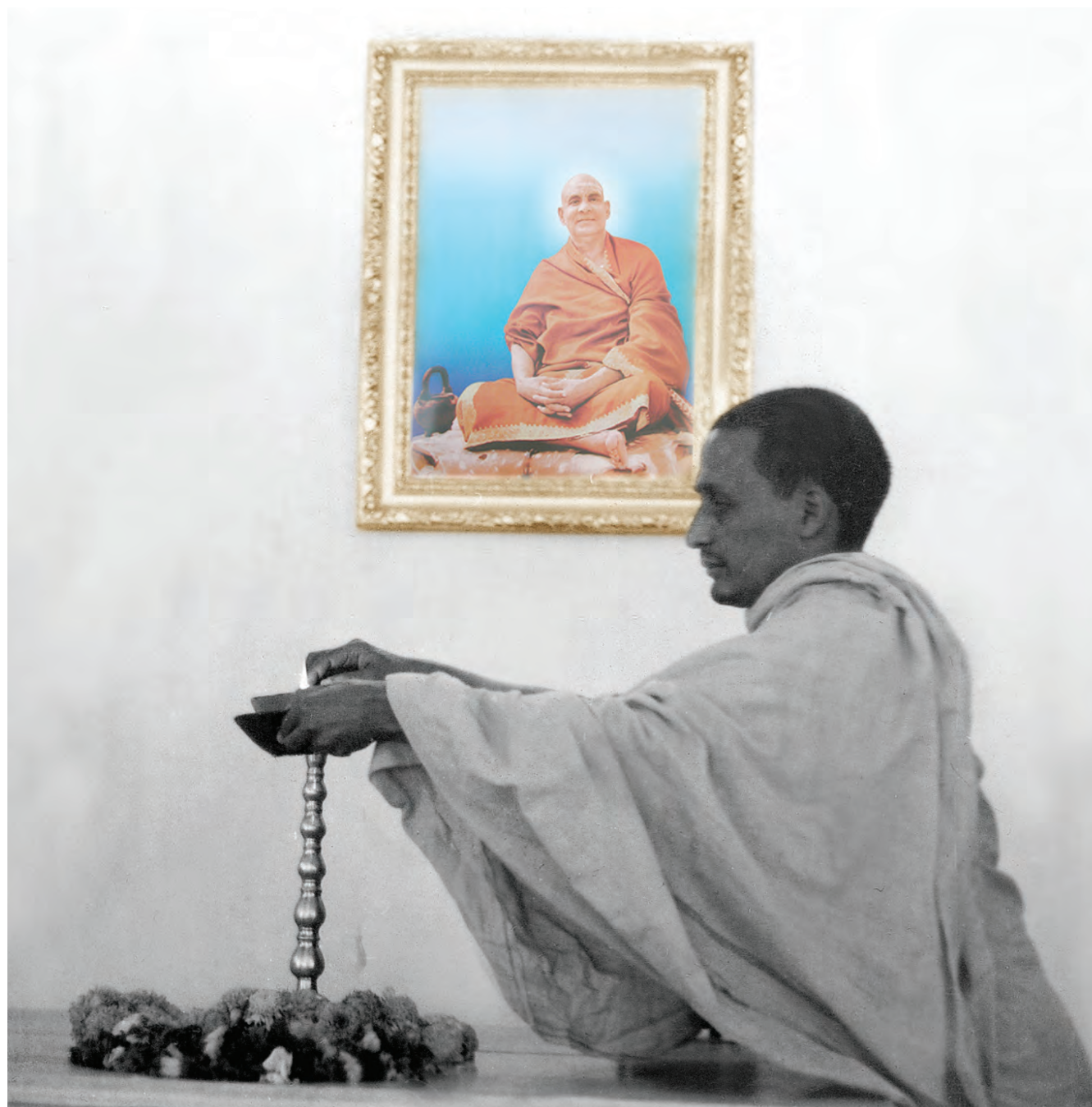
Between a disciple and a guru

"In 1956, on the morning of 19th March, Swami Sivananda called me to his cottage and told me that the Rishikesh institution was not enough to hold me; I had to go away into the wide world and do what I could to see and to understand. He gave me some money and taught me kriya yoga in five minutes, and I left him on 19th March, 1956. You know, he made things very clear to me. He said, 'In 1943 you came to me, in 1963 you'll start working for yourself, and in 1983 your institutional obligations will come to a close, and after that your work will be for the cosmos.' Therefore, I am working to his instructions.

My philosophy is different from his. Because I can't teach that, I will teach what I think is best. His philosophy is very difficult – 'Love all.' How to love? 'Surrender yourself to God.' How to do it? 'Don't have ego.' How not to have it? 'Sacrifice everything for others.' I don't know how to do it. Intellectually I understand everything, but I can't practise love, I can't practise compassion. I tried and failed, then I lost belief in that. I can practise yoga. I can withdraw myself completely, I can stop my mind and my breath. I can't practise love, I can't practise compassion, I'm not selfless. I will teach what I can do.

Only a person who has realized himself completely can be compassionate. When you dissolve your little ego in that cosmic ego, then you realize the Self, and not before that. Even if you can stop your mind, still it is not realization. Even if you can stop your breath, this is not self-realization. Even if you can transcend time and space and object, still it is not realization. A man of self-realization can live beautifully in this beautiful world of great varieties. When I get it, I'll come back to you so you can meet that man. I'm going to come, because my guru told me, '1983.' Afterwards my mind becomes cosmic – this is intuitive vision.

Teach yoga, heal everyone, help them, and when one realizes the Self, everything happens. Self-realization does not come by your own efforts. Grace of God and grace of guru are behind it. If you want it, it can happen here and now. If He doesn't want it, no asana, nor pranayama, nor yoga, nothing can give you Self-realization. What is the Self? Not in the past. It is here and now, nearer than your own breath, closer than your own mind."



Serve, Love, Give

Swami Sivananda Saraswati

Without purity, no spiritual progress is possible. The atman, spirit, is purity. Attain this ever pure atman through the practice of purity in thought, word and deed. Merely sitting in a corner and practising yogic kriyas will not help. You may be able to stand on your head for three hours, you may be able to stop the breath for ten minutes, but this is nothing if you do not have a generous heart. Psychic powers only fatten the ego and move you further away from divinity. They are hindrances on the spiritual path. Purity of heart is the gateway to divinity. Purity is the passport to the land of eternal bliss.

The clue to attaining purity of heart lies in the three words, 'serve', 'love', 'give'. Reflect deeply on these wonderful words. Remember that the salt of life is selfless service, the bread of life is universal love, the water of life is purity. Hence, serve, love, give and become pure.

The first step in the spiritual path is *seva*, selfless service of humanity. Serving others selflessly prepares the heart and mind to receive the divine light. Meditation or samadhi is not possible without preliminary training in *seva*. Selfless service is the yoga most suited to the Kali yuga, the present age. *Seva* leaves no loopholes for maya or ignorance to enter you.

What is the object of selfless service? Serving others helps to develop the human personality. It is the most effective method and sadhana for cleansing the mind and purifying the heart. Negative qualities constrict the heart and leave deposits on the mind, acting as a veil that separates you

from others. Selfless service removes the veil and causes expansion of the heart. You begin to feel the oneness or unity of life and develop a broad heart with a generous outlook on life. Therefore, work for the welfare of the whole world. Do all the good you can in all the ways you can, to all the people you can, in every place you can, at all the times you can, with all the strength, love and heart and interest you can, as long as ever you can.

There is so much suffering in the world. Only selfless service can bring solace and strength to those in need. Serve with the feeling that God dwells in all and receives your service as worship. Cheer up one who is in distress. Encourage one who is dispirited. Wipe the tears of the afflicted. Remove a person's sorrow by loving words. Encourage the helpless and forlorn. Make a person smile when he is in despair. These are all different forms of *seva*.

Give your whole heart, mind and soul when you serve. This is very important when you practise selfless service. Some people have their hands at work, the mind at the market, the intellect in the office and the soul in their family. This is the reason why they do not make any substantial progress on the path.

Seva does not require wealth, but a willing heart. Be ever ready to serve. Serve willingly, with love, kindness and courtesy. The more energy you spend in elevating and serving others, the more divine energy will flow to you. To live life through *seva* is to be intimate with life's innermost secret. At first you feel that you are doing all the work. However, in the course of time, when the heart becomes purer and purer, you will actually feel that a higher power is working through you. You will feel that your body and mind are only instruments in His hands.

One who has no love cannot know God, for God is love. Love is the greatest force in this world. Where love is, there God is. Love is light, light is wisdom and wisdom is divine life.

In the beginning, when the heart is constricted due to selfishness, you love only your spouse, children, a few friends and relatives. As you evolve, you begin to love all. You develop universal love. The heart is infinitely expanded. However,



while it is easy to talk about universal love, it is difficult to put into practice. Petty-mindedness of all sorts comes in the way. Old negative impressions act as stumbling blocks. Know that you can overcome all obstacles through will, patience and perseverance. Feel that the whole world is your body, your own home. Feel that all beings are images of the divine. Feel that the one power works through all hands, sees through all eyes, hears through all ears.

One who is established in cosmic love does not shun society. He loves all. He loves the Self that pervades all creatures. Selfless service springs from him as the breath springs from all living beings. When he finds that someone is suffering, he rushes to relieve them, not because he loves that particular person, but because

he has realized that his own Self pervades the other person, because the goodwill that fills his heart naturally flows toward a suffering person and endeavours to remove his affliction. This service he renders naturally; it is service for the sake of service, love for love's sake. It is a love that does not clamour for reciprocity; it is a service that does not look back for appreciation or reward. In this love, in this service, all are equal.



The person who has developed universal love is nearer and dearer to God. He will never hate, abuse or show contempt towards anybody. This kind of love alone is the end and aim of life. Lord Buddha was an ocean of love. Your highest duty is to develop universal love to the maximum degree. If you want to attain perfection, if you wish to enjoy infinite peace and bliss, cultivate universal love by serving and loving all, for love alone will take you to the goal, love alone can purify your heart, love alone will bring you liberation, and love alone can carry you to the other shore of bliss and immortality, the shore which is beyond grief, pain, fear and darkness. Purify your thought, speech, and action in the fire of love. Bathe and plunge deep in the sacred waters of love. Taste the honey of love. Become an embodiment of love.

Apply this test. Does your heart melt at the suffering of others? Has generosity become your very nature? Do you rush to the poor man walking along the street and offer him food? Do you rush to the aid of the sick or injured person lying on the roadside? These are the real tests of spiritual progress.

Most people are very generous to themselves. They will eat the best fruits and offer rotten ones to strangers, neighbours and servants. What small, constricted hearts they have! Always give the best things, the best food, the best fruits, the best clothes to friends, neighbours, strangers, guests and servants. You will derive immense joy, strength and happiness. Put this into practice and realize the benefits yourself. Give up the practice of reserving the best of everything for yourself and giving away stale things to others. Feel that your own self is in others too. Only then will your heart expand.

If you give, the whole wealth of the world will be yours. This is the secret of abundance and divine life. Therefore, give, give, give. Use the material wealth, knowledge and spiritual wisdom that you possess as a divine trust from God to be distributed among His children. Give in plenty without expectation of reward. Take delight in making other people happy. You make a living by what you get, but you make a life by what you give. Give in plenty, you will enjoy peace and prosperity. You will attain purity of heart. You can experience an indescribable thrill of divine ecstasy and spiritual bliss. This will give you tremendous inner strength.

Feel that you are only a trustee of your money. God has given it to you, so share it with others. One who has not shared what he has with others has a poor heart indeed, though he may be a millionaire.

Even the man who has nothing to eat is the richest man in the world if he has a large heart and shares what he has. Radiate thoughts of generosity and love. Forgive the faults of others. Bless the one who injures you.

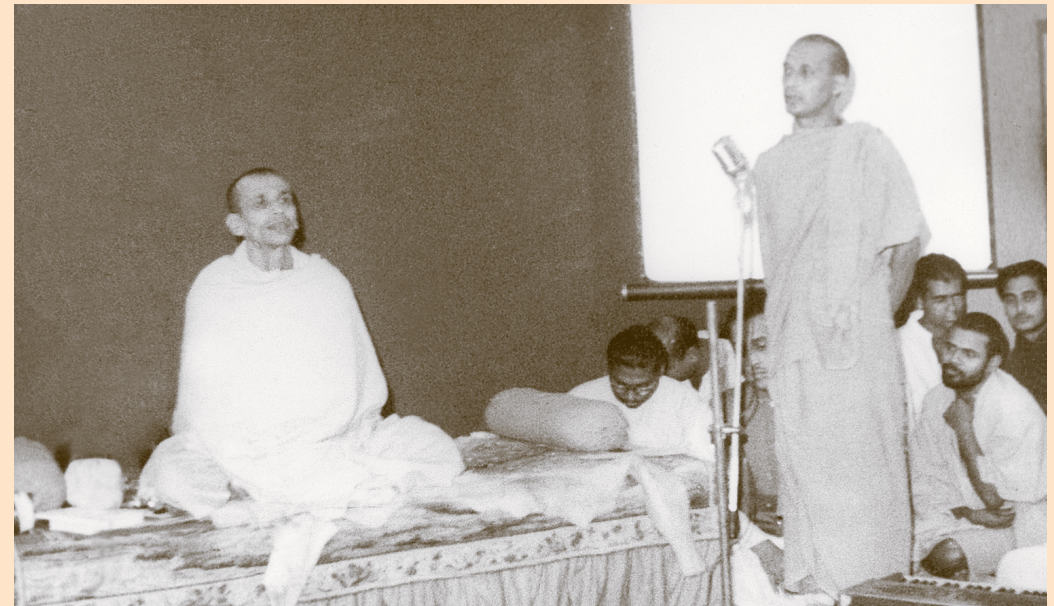
Giving should be unconditional. The donor should not bind the receiver with any condition. Such unconditional giving will greatly benefit the donor for he will have served the world through his giving. Charity is not merely an act of offering certain material goods, but it is charity of disposition, of feeling, understanding and knowledge. Charity in the highest sense is equivalent to *jnana yajna*, the sacrifice of wisdom. Charity is love in action. A little kindness is often worth more than a great deal of money.

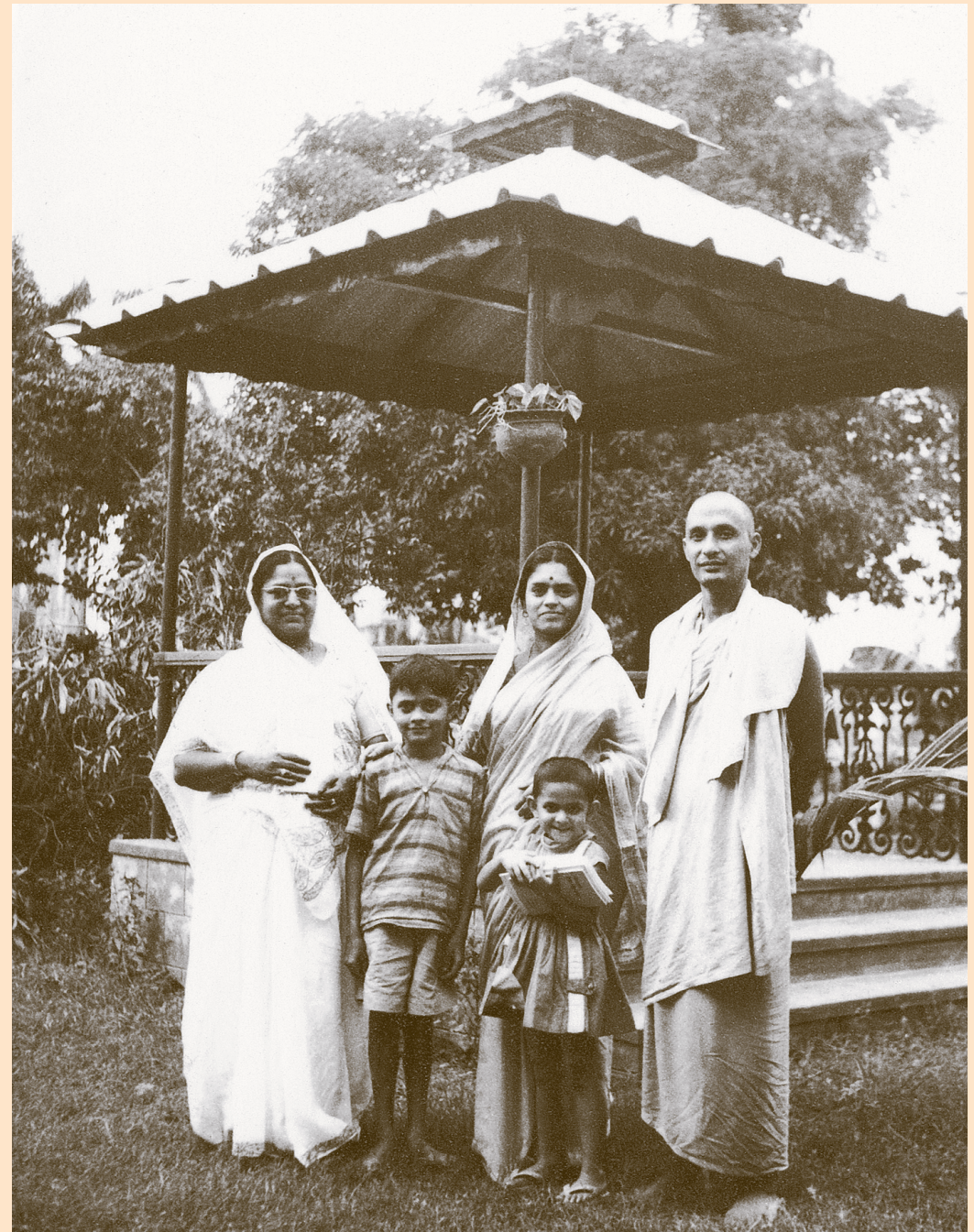
You live in vain if you do not have a generous heart. If you can remove selfishness, half your spiritual sadhana is over. Through selfishness you only create a boundary wall around the members of your family. You always think, "Why should I bother about the welfare of others?" Be a little more patient, a little more forgiving, a little more loving and a little more devoted to service.

Be thirsty to do generous acts daily. Create opportunities. There is no yoga or yajna greater than pure, spontaneous charity. Help the poor, the sick and forlorn. Give to the orphans, the old and the infirm, the blind and the helpless. Give with the right mental attitude and realize God.

May you all attain purity of heart. May you radiate joy, peace and bliss everywhere. May you rejoice in the welfare of all beings. May your minds be fixed on the divine while your hands are in the service of humanity. ॐ

Foundation of Bihar School of Yoga







Basant Panchami

Swami Satyananda began commemorating the Foundation Day of BSY with a three-day celebration.

April–August

Swamis Yogashakti, Prarthanananda, Ramananda and Sureshananda from BSY and others presented a yoga sadhana film, and books, in Tatanagar, Raigarh, Bilaspur, Raipur, Bhilai, Rajnandgaon, Nagpur, Ahmadnagar, Pune, Mumbai, Ahmedabad, Sangarh, Jaipur, Ajmer, Udaipur, Bikaner, Sadarsahar, Delhi, Chandigarh, Meerut, Bharatpur, Agra, Howrah and Dhanbad.

July

Guru Poornima was celebrated with Sri Swamiji in Munger.

November

The 2nd International Yoga Convention was inaugurated by HH Swami Niranjan Dev Teerth, Shankaracharya of Puri Peeth and brought to a close by the Governor of Bihar. The Governor of Rajasthan, Dr Sampoorananda, was chief guest.





This morning I had been assigned to escort our visitor to Chandisthan, a shrine carved into an ancient cave about two km from the ashram where the force of the Cosmic Mother is a palpable, unmistakeable presence. On our way back, as Munger's unpretentious houses, unpaved roads, strolling cattle and makeshift bazaars sped past the view, the question came:

"Why Munger? Swami Satyananda could have chosen any other cosmopolitan destination for his mission."

Let us hear the story of this choice in Sri Swamiji's own words.

My early days in Munger

"I first came to Munger in 1956, and it so happened that I stayed. Finally I established myself in Munger, not to found an ashram, to create a tradition, or to teach and preach, but to live and understand myself. I wanted to experience the totality of existence beyond body and mind, name and form.

During this period between 1956 and 1963, I developed an understanding of the vibration of the place, which seems to have been forgotten for the last 5,000 years. On the deserted hillock of Karna Chaura, which was desolate, barren and solitary, I sat for hours, days, weeks and months without knowing exactly what I was assimilating or understanding. But I knew that King Karna was a man of great magnanimity who gave gold in charity and alms to all the people who came to him.

I realized that in this age, gold has no relevance to mankind's real, eternal existence. Of course, wealth is necessary in life to give us a notion of security, but that security is after all a delusion. Gold is not the ultimate way of obtaining peace, freedom and perfection in life. Still I knew very well that I could not discharge the

responsibility of that great man unless I was able to deliver some form of wealth to the people. So that seat was not really for me. He gave gold, and I could not give even a morsel of food, because I had nothing but two dhotis and that was my wealth.

Ultimately an idea dawned – I would dispense the teachings of yoga. After all, there are so many religions, not just sects, and every religion has its own authority based on revelations directed from the topmost, and yet these great religions have not been able to illuminate the inner being, the inner fountain of man's experience. They have always been walking around the periphery of man's existence. They have only touched the external, social, modern and affluent man, not the effulgent and complete man, the poorna purusha. All these religions teach and preach about the poorna purusha, but they do not provide the way to reach it. For example, if you tell a child to climb up a tree, and he cannot, you will have to provide him with the perfect means to climb the tree, a ladder. In the same way, it is very important that we provide mankind with the correct means to reach the true and innermost experience, which is the basis of all our experiences."

Gradually, many yoga sadhana courses were conducted in Munger, and BSY was recognized as an international teaching centre by spiritual and social leaders. Sri Swamiji's disciples travelled and taught yoga throughout India while he concentrated his energy on developing yoga sadhana and on dispensing the wealth of yoga.

In 1965, the 2nd International Yoga Convention was held here, which was attended by many dignitaries. HH the Shankaracharya of Puri inaugurated the convention and many other pioneers in the field of yoga participated in the event. Yoga, for many centuries a subject relegated to renunciates, was once again assuming centre-stage.

The Yoga of Selfless Service

Swami Sivananda Saraswati

In order to attain success in yoga, practice is necessary. Have no patience with theoretical spirituality. By contemplating in a closed room for years, you may not advance more than a few steps. One cannot reach perfection or freedom from the effects of karma merely by renouncing action. The effects of past actions can only be washed away by fresh virtuous actions in the present, that is, by *karma yoga* and *seva*, or selfless service. There is no other way of purifying oneself. There is no other method of getting rid of unwanted impressions and desires.

No meditation and samadhi are possible without preliminary training in karma yoga. Yoga is not hidden in caves or sequestered forests. It is not to be found in mountain herbs. God is not a coward that he needs to run away from towns, cities and villages. He is all-pervading. Yoga does not force you to flee from your worldly career to solitary places. It does not ask you to hide in a Himalayan cave to attain supreme peace. It tells you to resist unrighteousness, develop uplifting virtues and try to attain self-realization in and through the world.

The doctrine of a selfless or *nishkama* karma yogi is, "Do all actions without the expectation of fruit." To work without attachment is doubtless a difficult and uphill task. But it becomes easy and pleasant for one who cultivates patience and determination. Do you expect anything from your small child if you do him some service? In a similar manner you have to work for others also without expecting anything. You have to expand your heart and think that this whole world is your own self.

In the beginning this may give you a little pain because you have never done it before, but when you have tasted a bit of the bliss of karma yoga, you can never leave it. The force of karma yoga will induce you to work more and more,

with greater zeal and enthusiasm. You will begin to feel that this whole world is a manifestation of divinity. You will gain immense inner strength. Your heart will be filled with sympathy, mercy and pure love.

In the beginning all your actions may be selfish. But if you work hard in the field of karma yoga for two years, five actions may be unselfish and ninety-five selfish. Scrutinize your motives, purify them and struggle hard. After some years of hard, incessant struggle, fifty actions will become unselfish. A good time will come when all your actions, one hundred per cent, will be purely unselfish. The time will not be very far if you keep the ideal before you daily and struggle hard to reach it, and if you are sincere and earnest in your purpose.

You will have to become a karma yogi if you want to experience final beatitude. Everybody will come to this state, if not now, maybe after several hundreds of births. But the question is: why not now? Cut short the cycle and enjoy supreme bliss right now in this very second, in this very birth. This is wisdom.

Ignorant people say that one cannot work without any motive. It is a great pity that they have not understood the essence and truth of karma yoga. Their minds are clouded and saturated with fantastic desires and selfishness. They cannot grasp the underlying truth of karma yoga. They judge others from their own standpoint. Their minds and brains have been so hardened that they cannot vibrate properly to understand what a motiveless action is.



When the thought of doing good becomes part and parcel of one's very being, then one will not entertain the least motive. One will take immense delight in serving others, in doing good to others. There is a peculiar joy and bliss in the practice of vigorous karma yoga. The karma yogi gets inner spiritual strength and power by performing selfless and motiveless actions.

If you find it difficult to work without any motive, have one strong motive for freedom when you work. This will not bind you. This will destroy all the other lower selfish motives and will eventually die by itself, just as the stick used in burning a dead body burns the dead body and is itself consumed in the end. The joy of a developed karma yogi is really unbounded. Words cannot adequately describe his exalted state and inward happiness.

Look at the stupendous and magnanimous work turned out by Lord Buddha, Sri Shankara and other such karma yogis. Their names are still remembered. The whole world worships them with reverence. Can you attribute an iota of selfish motive to their actions? They lived for rendering service to others.

Nature dispenses the fruit of actions according to the motive. If the motive is pure, you will get divine grace and purity of mind. If the motive is impure, if you expect fruit for your actions, you will have to return to this world to reap those fruits. You will have to take birth again and continue to perform virtuous and vicious actions through the force of attraction and repulsion. You will be entrapped in the never-ending wheel of birth and death.

What is the object in karma yoga or seva? By doing service, you purify your heart. Egoism, hatred, jealousy and the idea of superiority vanish. Humility, pure love,

sympathy, tolerance, and mercy are developed. The sense of separateness is annihilated. You get a broad outlook of life. Eventually, knowledge of the Self is attained.

Real spiritual progress starts with selfless service. Sustained practice of seva prepares the mind for the reception of light and knowledge. Every good deed is a grain of seed for eternal life. If you can remove selfishness from your nature, half of your spiritual sadhana is over. Therefore, do all the good you can, in all the ways you can, to all the people you can, in every place you can, at all the times you can, with all the zeal, strength, love and interest you can, as long as ever you can. Your nature must be to do good. Doing good



and bringing happiness to others brings goodness and happiness to you. A special power comes from the divine source to those who have a pure and steady love of humanity. The more you spend your energy in elevating and serving others, the more divine energy will flow into you.

The path of karma yoga, which eventually leads to attainment of the infinite bliss of the Self, cannot be futile. Every action brings about an immediate purification of the heart. You do not lose anything in karma yoga. Even if you do a little service to the country, society or to suffering individuals, it has its own advantages and benefits. It prepares the

antahkarana, inner instrument, for the reception of knowledge of atman. The *samskaras* or impressions of these good actions become embedded in your subconscious mind and their force will propel you to do some more good actions. Think how best you can utilize your energy, your intellect, your education, your wealth, your strength or anything you possess, for the betterment of others. When you die, only your actions – good and bad – will follow you. You live in vain if you do not have a generous heart.

Be a little more patient, a little more forgiving, a little more charitable, a little more loving and a little more devoted to service. Bring solace where there is affliction, strength where there is weakness, light where there is darkness, hope where there is despair. Understand the suffering of others and be ever ready to help them. The spirit of service must deeply enter into your very bones, cells, tissues and nerves. The reward is invaluable. Practise and feel the cosmic expansion and infinite ananda. Tall tales and idle gossip will not do. Develop enthusiasm. Be fiery in the spirit of service.

One who ignores his own pleasures and comforts and always tries to help others is really an advanced student in the path of spirituality. He carries the master-key to unlock the realms of spiritual bliss. Selfless service will reveal to you the identity of humanity. It will take you to the door of intuition. Identify yourself with all; love all, and constantly remind yourself of your essential divine nature. One can conquer the whole world through love, humility and service. Feel that you are one with the whole universe. The whole world is bound to work with one who feels one with the world. ॐ



January

Disciples of Sri Swamiji conducted a convention in Gondia. Guests included Baba Sita Ram Das, Sri Viragiji, Sri Abhyankar Sahab, Justice Rajaram Gupta, Janardan Swami from Nagpur, Swami Atmanand from Vivekananda Ashram, Raipur, Sri Manuvaryaji Goswami, Kumari Ratna Srivastava and Smt Shakuntala.

February

Swami Chidananda Saraswati of Rishikesh was invited for the Basant Panchami celebrations of BSY's foundation.

March

From March to October, Ma Yogashakti, President of BSY, flew to Finland, then toured Norway, Britain, Africa, Arabia, Western Europe, South Asia and USA.

July

Guru Poornima was celebrated with Sri Swamiji in Munger.

November

The 3rd International Yoga Convention was held in Munger.



So Munger became the centre of a revolution. Barely three years into the formation of Bihar School of Yoga, it was already becoming a force of change worldwide, and this without Sri Swamiji ever having travelled out of the continent.

In fact, the first emissary of BSY to travel overseas was Ma Yogashakti, who was the first president of BSY. In 1966, she carried the message of yoga to Finland, Norway, Britain, Africa, Arabia, Western Europe, South Asia and the USA. Travelling at the invitation of aspirants, she conducted yoga classes and lectures in all these countries.

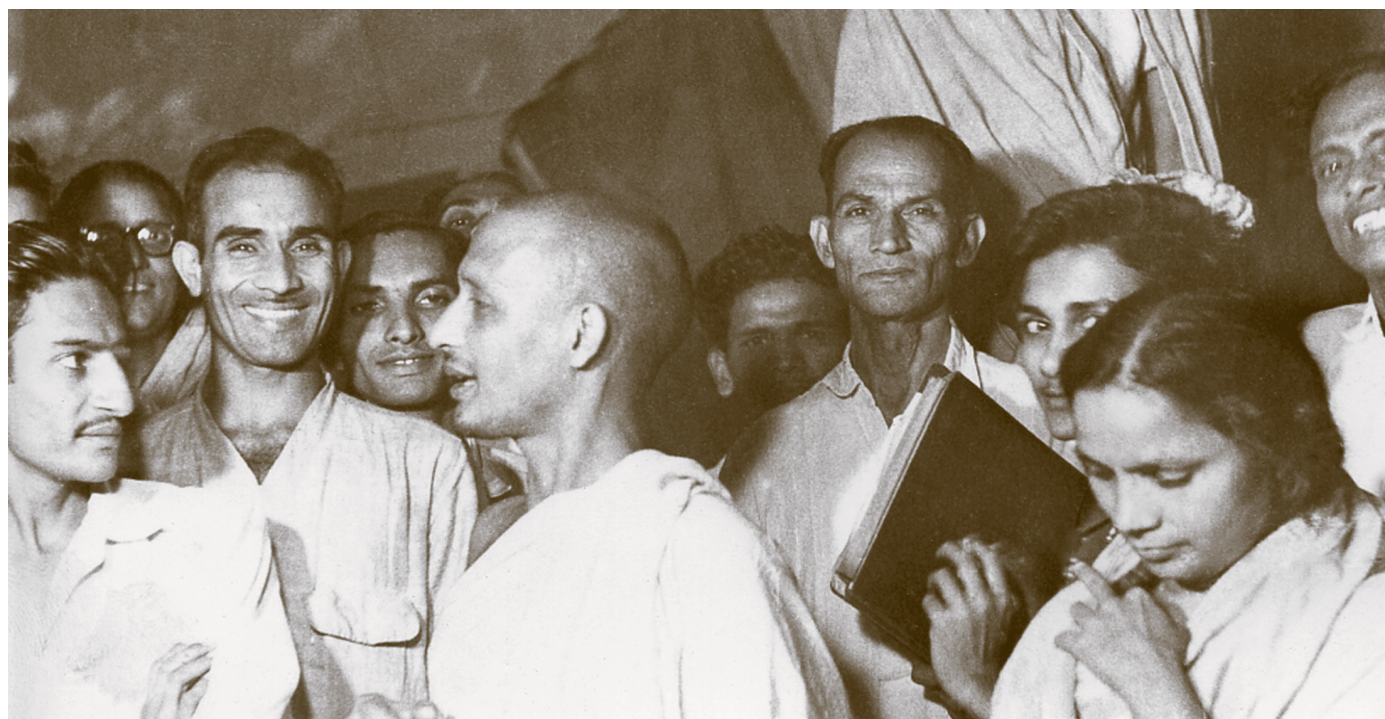
In another part of the world, Australia, many western devotees participated in the 3rd World Yoga Convention this year, including Roma Blair (Swami Nirmalananda), who made 'Yoga for Health and Beauty' a concept familiar to all Australians and later became the messenger of Sri Swamiji's integral yoga teachings in Australia.

Back in Munger, despite limited resources, the small Sivananda Ashram continued to cater to large numbers of aspirants. Conventions, classes, cleaning, cooking and construction kept the few residents busy every second of the day – and many hours of the night.

On Basant Panchami this year, Sri Swamiji invited Swami Chidananda Saraswati, his gurubhai and President of the Divine Life Society, to visit Munger and participate in the celebrations, solidifying the close working relationship which has persisted to this day between BSY and Swami Sivananda's disciples.

"I wonder what Sri Swamiji was like when he lived under his guru in Rishikesh," remarked my keen listener.

"Let us ask Ammaji (Swami Dharmashakti). How she and her husband, Swami Satyabratana, first met the inspiring young ascetic at Swami Sivananda's ashram is a lovely story."



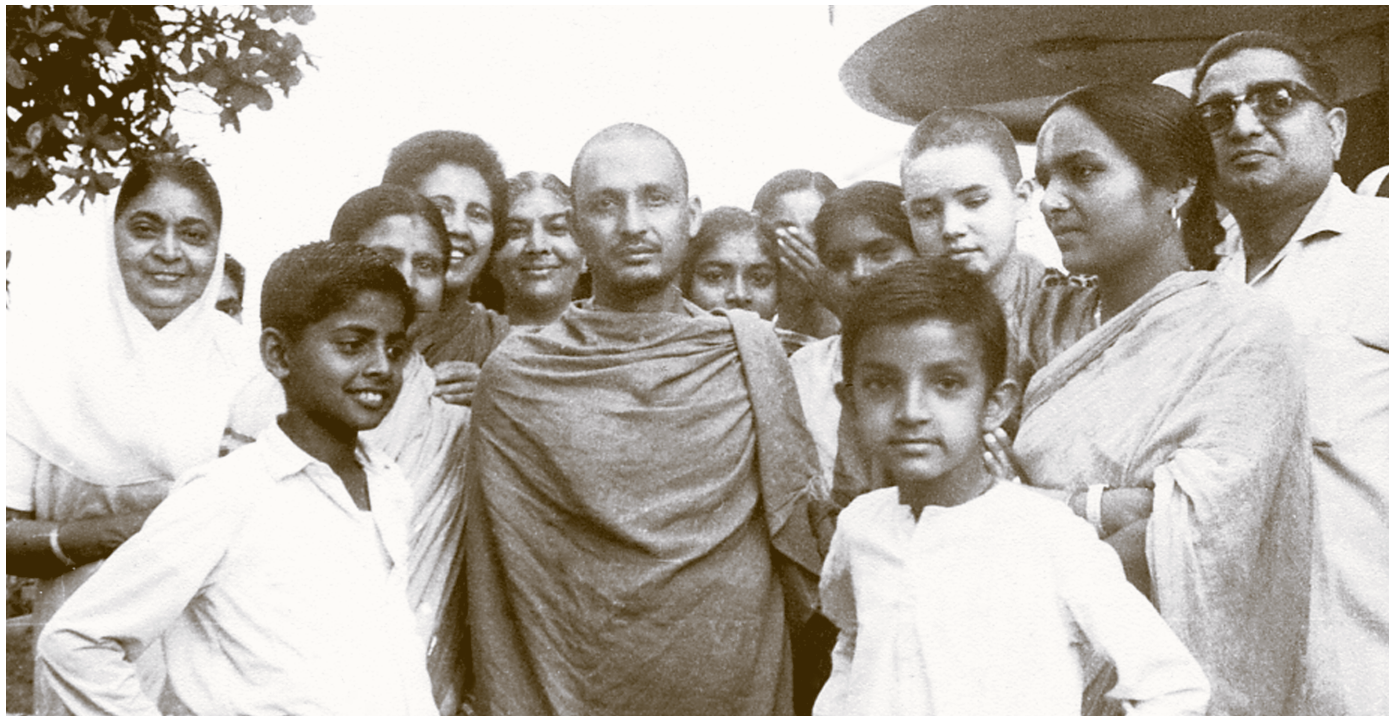
I will colour you

"Rajnandgaon, where I lived, was a small kingdom. Its king belonged to the Vaishnava sect. Many saints used to come here and hold regular satsang, kirtan and bhajan and so forth. Satyabrat (my husband) and I lived in a well-to-do family, and he used to serve the members of the family and local society enthusiastically. We were true friends, contented and peaceful. We wanted to do something more, but could not understand what the 'more' meant.

In 1953 we met a professor named Sabharatnam in Nagpur. He said that his guru, Swami Sivananda Saraswati, was conducting a World Religions Convention on 3rd April in Rishikesh and invited us to the program; Satyabrat agreed. We reached Rishikesh on the evening of 1st April and heard that Swami Sivananda was sitting on the banks of the Ganga with his sannyasin disciples and some other devotees, whilst MS Subbalaxmi sang bhajans. Professor Sabharatnam was a

close disciple of Swami Sivananda, so he made his way through the crowd to touch Swamiji's feet, and we also had the privilege of paying our respects to the great saint.

I was very happy at the sight of the Ganga, Swamiji's disciples and visitors, when suddenly my eyes happened to rest on a young sannyasin. There were many sannyasins, but that young sannyasin absorbed all my attention. Was he a god descended on earth or a man in the form of a god? Shankaracharya, Jnaneshwar and others had also taken sannyasa at a young age, but who could this young sannyasin be, standing under the canopy of his guru? Presently Swami



Sivananda said, 'Swami Satyananda, bring some books', so I came to know the name of that mesmerizing ascetic. Immediately his form made a permanent home in my heart. During the three-day program he was always busy. I observed that he stood behind the stage and wrote down the discourses given by Swamiji. We bought a number of books, became members of the Yoga Vedanta magazine and returned home. That entire experience was like a dream.

We read the books and the magazine, but the memory of that young ascetic had overwhelmed us. Satyabrat wrote to Swami Sivananda that for the next Ganesha Pooja a swami was needed to give lectures and satsang, and Swami Sivananda replied that since we were Hindi-speaking people he would send Swami Satyananda. It was a boon to us. In April 1956 we got good news from Rishikesh that Swami Satyananda had become a parivrajaka sannyasin, a mendicant monk. We immediately wrote to him at a contact address in Delhi. He replied:

Rajnandgaon is on my mental screen. I will come, but in good time. My name is Satyam. Your name is Satyabrat. In you my brat or vow (of truth) is well-established. In future Rajnandgaon will become my headquarters and you will help me.

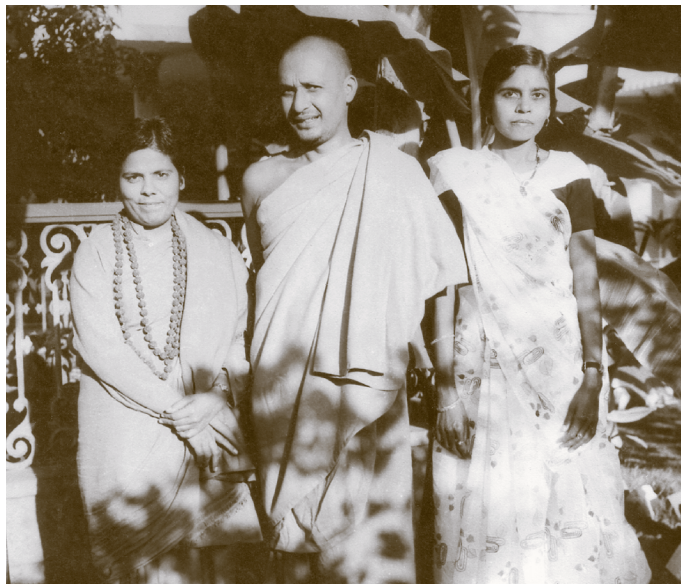
We were both very happy to read the letter, but wondered how a parivrajaka sannyasin would be able to reach us. Immediately we sent a money-order. After Buddha Jayanti, 7th June 1956, Sri Swamiji, whom we called Swami Satyam, came to Rajnandgaon in the morning. All of us had gone to the station to receive him. There were hundreds of other people there. He looked at me and said, 'Mother? You –' I was overwhelmed with emotion and paid my respects to him. I felt that my Shankaracharya had come. My home became heaven with Sri Swamiji's arrival. Every day there were lectures and satsang. I felt that Sri Swamiji and Satyabrat were two long-lost brothers, now they were like one soul with two bodies.

In May 1957 we arranged a tour to Gangotri, thinking of arriving in Rishikesh on the 21st and continuing our journey on the 24th.

We heard that we should take initiation from Swami Sivananda on 23rd May. On the 23rd we had darshan of Swami Sivananda. I was very reluctant to take diksha from any guru whomsoever, but my elder sister asked Swami Sivananda to initiate me. For a moment our eyes met – the next moment I saw that it was not Swami Sivananda but Swami Satyananda sitting in front of me. Immediately I closed my eyes. Swami Sivananda laughed and said, 'She will get a guru. Her guru will go to her house. May God bless you.'

Satyabrat was very disappointed with me. He said, 'You failed to take diksha from such a great guru.' I said, 'But he has given us his blessings.' Swami Satyam also said, 'Swamiji (Swami Sivananda) alone is guru. I will never be a guru. You have to take diksha from him alone.' I asked Swami Satyananda for diksha in Gangotri, and he gave me the same reply, 'You have to go to Rishikesh to take diksha.' It was at this time that I started to do asana, pranayama, etc., take classes and do other forms of sadhana, but Swami Satyam always refused to give me diksha.

In the rainy season Swami Satyam would go to a place three kilometres from Rajnandgaon. Satyabrat would bring him



on Saturday and he would return there on Monday, so every weekend we had several satsangs. Then my ego raised its head. When Swami Satyam came the next Saturday I said, 'I don't want anything from anybody. God will give me everything. Why should I beg anything from others?' Swami Satyam laughed. While returning the following Monday, he said, 'After two days, on the 28th, it is Rakhi Poornima. Make arrangements for satsang, prasad, etc., I will come.' I asked, 'What is special about that day?' He said, 'You will get another birth!' I was staring at

him with tears of joy trickling down my face. He lightly tapped my head, saying, 'Innocent baby,' and laughed again, then said, 'Hari Om,' and departed.

On 28th August 1958, Swami Satyam came and gave diksha to me and to all the others who had not received diksha elsewhere. Sri Swamiji said, 'From today Sister Vasanti will be known as Mother Dharmashakti. Pray for her and for my mission. The chariot of my mission will have two wheels, Yoga and Dharma.' We again had many satsangs and on 30th August, Sri Swamiji departed, saying, 'I will come on 6th September and stay during the Krishna Ashtami festival.'

On 5th September, Swami Narayananda came and said, 'Swami Satyananda will not come for another month.' I asked, 'Why?' He said, 'Maybe he is not happy.' On Krishna Ashtami day I sat in the pooja room in front of his photograph and talked and talked with him; I even fought with him. I thought of sending a letter to him through the office attendant and sent a message to call him. Just as I began thinking about what I should write, I got this message:

Dharmashakti

I wish to come, but I thought I will not come for a month. I have a premonition that you are wrongly informed and are very troubled – I am everywhere. The body can only stay in one place at a time, but I am all-pervasive. This is the truth. Beyond the delusion of the body lies the vision of Atma. Whilst your eyes see only the body, you will not be able to see the principle that animates it. Apart from the body, there is something in me and I live because of that. That is pure consciousness. It is everywhere. It can assume a form and materialize in front of you. That is called the form of consciousness. It is our duty to withdraw our vision from the body, bound by social traditions, and try to see the immortal 'Satyam', then I can come every day and always stay with you. OK, I will come on the morning of the 7th for a day. Arrange for satsang, etc.

—Satyam

This was a ray of light from my guru, Swami Satyananda. The voice of my soul reached my God and he immediately responded. Satyabrat did not know of this, so overflowing with joy, I went to him and showed him the letter. In 1958, during the festival of Holi I sent some coloured powder and a garland of flowers to Sri Swamiji. His blessing was received in a letter:

Received your letters and garland, but my Holi has not come yet. When my sadhana is complete, I will be truly coloured. I will colour Satyabrat and Dharmashakti with the colour of the black one (Krishna), which is scented by the memory of the Lord. I will smear you with the colour of bhakti, dip you in the colour of sadhana, intoxicate you with his name and wash you in the waters of his memory. You have Holi that colours the body, now colour your mind and see the fun.

All this is guru's grace."

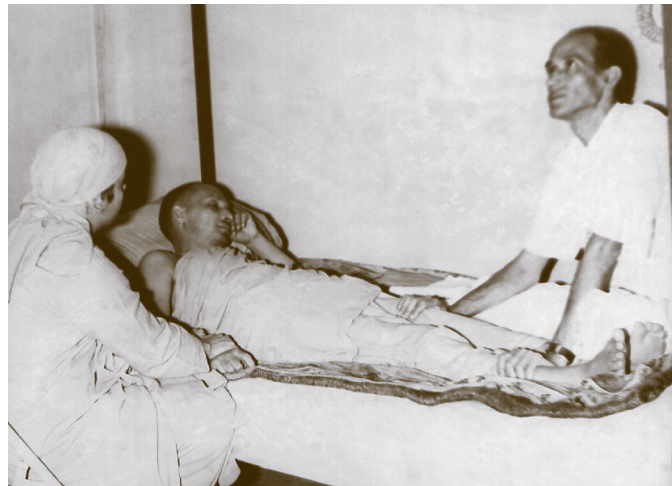
"Every time I read Sri Swamiji's words, I am thrilled and awed," remarked my young friend who could be often spotted these days with face burrowed in one of Sri Swamiji's books.

"And if you met him, you would see that he is an embodiment of his teachings," I added. Sri Swamiji practises what he preaches. Moolraj Anand, Director of the Yoga Health Department, Bharat Sewak Samaj, New Delhi, testified to the living inspiration he received at BSY when he came here in 1966.

A many-splendoured spirit

"I attended the 3rd International Yoga Convention of Yoga at Munger from 1st to 7th of November 1966. It was a unique event in many ways, well organized, well arranged, and surcharged with a spiritual atmosphere rarely witnessed. The moving spirit and driving force behind this achievement was Swami Satyananda, whose magnetic personality made such a deep impact on my mind that I was drawn towards him irresistibly and a strong desire and urge was aroused to be with him and near him. This is how I took the first opportunity to join the school's 15-day course.

The spiritual, mental and physical enjoyment I had during this short stay cannot be expressed in words. It gave me a new



direction and made me make some determined resolves for the rest of my life. The central figure and the pivot of this dynamic institution, Swami Satyananda, is a man of rare qualities.

Many outstanding qualities are centred in one single individual. He is an intellectual giant, a man of very high spiritual attainments, a philosopher, a great psychiatrist, physical culturist and at the same time a very loveable, affectionate and jovial companion. Whatever he preaches, he has literally translated into his own life. He sees himself in everybody and everybody in himself. Because of this great realization, he is fired with the spirit of selfless service and is engaged in the gigantic task of uplifting suffering humanity. The emergence of the yoga institution is one such attempt in that direction.

This institution is the first and only one of its own kind established in India for the propagation of this great yogic culture. Any deserving person can get anything he wants from Sri Swamiji, who is ever ready to give away whatever he knows, most liberally and generously. I can say from personal experience that what I learnt about spiritualism in these 15 days was more than in 64 years. The personal behaviour of Sri Swamiji is so educative, so instructive, so inspiring and penetrating that whoever comes in contact with him is bound to be affected. He is extremely simple, humble and childlike, most unassuming, accessible to any and everybody, ever smiling and laughing. He

is never tired of answering questions, replies to the queries of sadhakas and is never seen annoyed or irritated. He looks into every detail, even the menu of the kitchen, the cleanliness of the ashram and the requirements of every sadhaka in all respects.

Every worker in the ashram is a devotee of Sri Swamiji. The whole ashram looks like a flower garden in full bloom, each face smiling, laughing, ever ready to serve each other and full of affection and love. During these 15 days, not once was an outburst of temper or a complaining attitude seen. Everything is fully disciplined and well arranged. Punctuality to the minute is the law of the ashram. The food is at once very simple and without any spices. I and other companions in the ashram, even in so short a time, have benefited immensely from this change, and our minds have been set to thinking how to effect a change in our food habits. About 60 people who attended the 15-day course did shankhaprakshalana kriya under the direct guidance of Sri Swamiji. It benefited everybody.

In short, the benefits – mental, spiritual and physical – that have accrued to me and others in this session are too numerous to mention. Everyone left the institution with some change according to their own receptivity. The institution is rendering the most invaluable service to the cause of humanity, and its dynamic head, Swami Satyananda, who is untiringly devoting all his energies to this great movement of spreading the yogic culture, is going to be the man of the era."



New Horizons of Yoga

Swami Satyananda Saraswati

Yoga is a practical science and it is my mission to bring the knowledge of yoga to every individual. People have false notions about yoga. Yoga is not a fad, charlatanry or a psychic feat. Yoga is a science, and like all other sciences it has a benevolent role to play for the wellbeing of mankind. However, even those who have some knowledge of this ancient science find it difficult to appreciate some of its obvious truths. Therefore, what I am going to say will uproot many pet theories on yoga.

First, it is not essential to leave one's home or go into oblivion to practise yoga. It is about time we scotched the belief that only renunciates or sannyasins are fit to practise yoga. Second, marital relations do not present any obstacle to the practice of yoga. Third, non-vegetarians need not give up their food habits just because they have taken up yoga. The real aim of yoga is to attain peace and tranquillity within, and for this you need not give up any of your normal ways of living.

Running away from the difficulties of life is not the way to deliverance. *Samsara*, the world, is not *maya* or illusion. It may be illusory to a philosopher because he lives in a world of imagination and his feet are not planted firmly on the ground. Yoga is practical and has nothing to do with philosophical flights of fancy. Never believe for a moment that a householder's station in life is inferior and that a renunciate's is superior.

Yoga has a special role to play in the world of today. It alone can remove mental and physical afflictions. Yoga does not lay down extraordinary rules of self-discipline and behaviour. You can continue enjoying the good things of life and still be a yogi. You do not need to give up worldly ambitions to take to the yogic way of life. However, do not become a slave to your desires. Be like the ocean which remains undisturbed even

as the turbulent, rushing waters of rivers pour into it. Enjoy sense gratifications, but do not let them overpower you. Do not despise life. There is no virtue in retiring to the woods and sitting enchanted in the solitary grandeur of samadhi. Heroism lies in remaining steadfast amid the tumult of life when the scales are heavily loaded against you and attaining the samadhi of equilibrium.

Worldly life is a continuous *yajna* or offering. The labour done to keep the home fire burning and the activities undertaken to discharge social and national responsibilities are oblations. Once this truth is understood, the vision of self-realization can be kept undimmed even amid unremitting

hard work enjoined by one's station in life. Remember that the knowledge of yoga was imparted by Lord Krishna to Arjuna in the midst of a battlefield. It was not given to a sannyasin, but to a person who was living in the world, a warrior who was confused between right and wrong. Thus yoga is meant for the man of the world, who is faced with the day-to-day realities of life.

Yoga is not concerned with the cultivation of impossible virtues. We had better leave them to the moralists. Yoga is a system, a technique for stilling the turbulent mind and maintaining its resilience. It teaches how to harness your mental and spiritual forces and use them to tackle the



challenges of life. There are different branches of yoga which can help you in your individual and social life. They act as a broom that makes a clean sweep of your internal rubbish. The science of psychotherapy was known to yogis centuries ago before it became a cult in the West. Yogis paid great attention to the mind. They knew that lust, anger and avarice are nothing but *chitta vrittis*, mental modifications. Therefore, the different practices help to rid the mind of the accumulated *samskaras*, mental impressions stored in the subtle body as archetypes. Once these are removed, the power and wisdom which lay dormant within begin to manifest. Your true personality blossoms. A positive attitude towards life develops. Social obligations are no longer shirked, worries, fears, anxieties and frustrations go away, and a quiet confidence takes over. Yoga can do all this, and if the individual gains, society also gains.

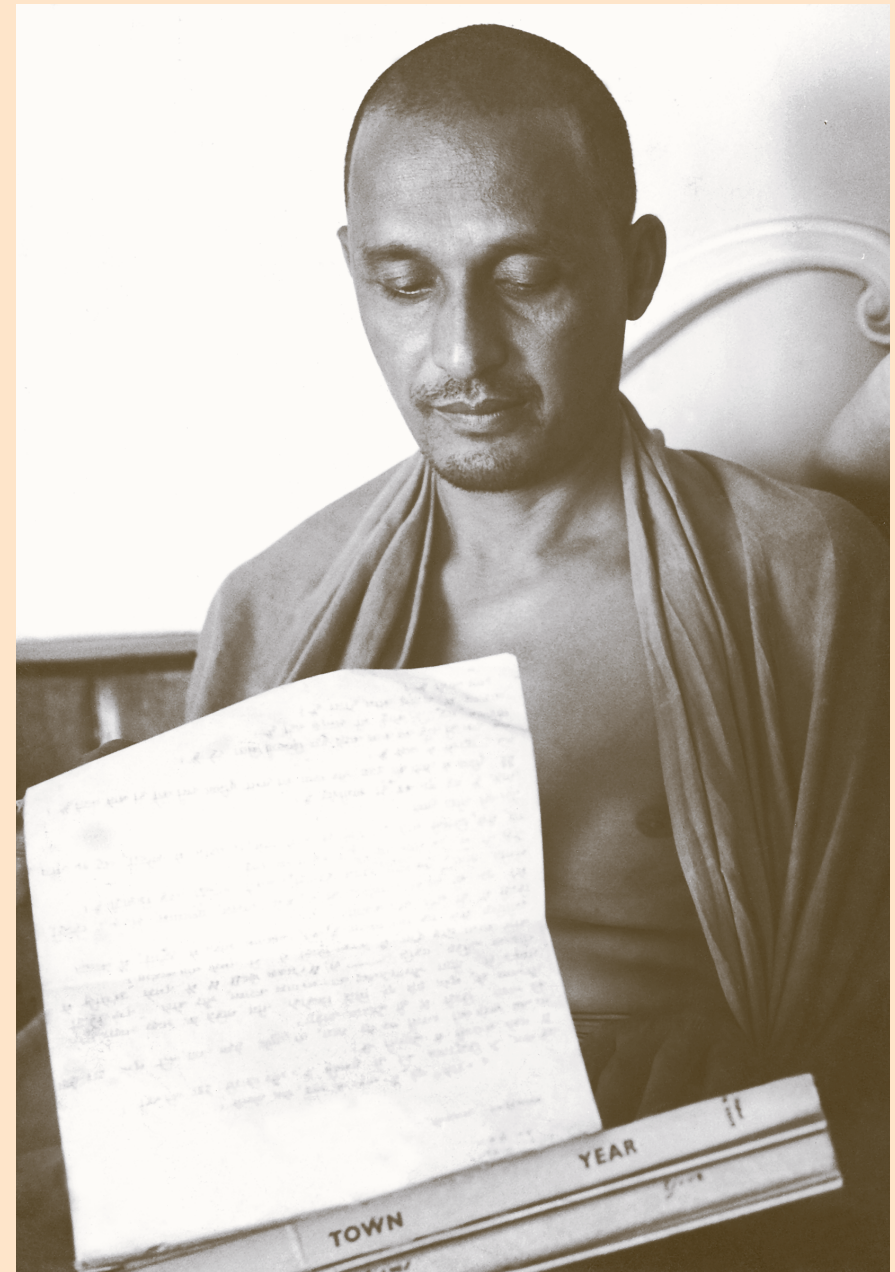
Yoga does not just mean the *ashtanga* or eightfold yoga of Patanjali. Yoga does not only mean asana and pranayama. Practices such as *likhit japa*, mantra writing, *nada yoga*, the yoga of subtle sound, and *trataka*, yogic gazing, are also yoga. Karma yoga, bhakti yoga, jnana yoga and raja yoga are different facets of yoga. Life itself is yoga. Your day-to-day work is yoga. The field is vast and inviting. Let the thrill and quiver of yoga transform all your activities in life.

Yoga is a blueprint for perfection. It comes to suffering humanity as a blessing in the guise of psychosomatic treatment. It comes to seekers of truth as the shortest cut to God-realization. You can consider it as a program, a method and a philosophy. It is a program in so far as it assumes

the shape of a movement with definite aims and objects. It is a method in the sense that yogic practices are methodically pure. Whatever one's spiritual orientation, meditation and other practices can always be very useful. Few methods of self-realization are so universally valid and practicable. Yoga is a universal recipe and truly the only *modus operandi* for self-realization.

The word 'yoga' is of great significance. It is derived from the Sanskrit root *yuj*, meaning to unite. Yoga means union, identification. Identify with the joys and sorrows of everyone, extend your horizons, live above the pettiness of life. If you take yoga in this sense, it ceases to be individualistic. Just as a mother and child have emotional identification, you should have emotional integration with every one around you. That is the yoga my guru, Swami Sivananda, taught me. He wanted me to identify myself with the mind of a thief, a liar and one who spoke ill of me. His advice to me was: "Put yourself in their position, then you will understand them better." If you can develop such an attitude, then you are not very far from attaining *yoga siddhi*, perfection in yoga.

Thus I have put before you my concepts of yoga. I am a sadhu and you are all men of the world. It is up to you to derive maximum benefit from the science. If I need the practices of yoga, you need it all the more with your worldly worries. Do you enjoy a happy and harmonious life? Are you afire with enthusiasm in your day-to-day activities? When adverse circumstances try to crush you, do you rise above them with a cool head and an easy assurance? If yes, you are a yogi. If not, take to yoga. ॐ





November

Sri Swamiji inaugurated the 4th International Yoga Convention in Gondia. Swami Chidananda Saraswati, Swami Atmananda and Swami Manuwayaji were guests and the convention was addressed by Sri Morarji Desai, the Governor of Maharashtra. In this year, Sri Swamiji assumed the Presidency of BSY.



Systematization of ancient yogic practices to render them practicable is the hallmark of Satyananda Yoga. When I met my new friend the next time, he had just emerged from a PM-1 class.

“That was fantastic,” he remarked. “I hadn’t realized that simply moving your toes could be so energizing.”

“Yes, when you follow the instructions,” I added.

The seed of the system was sown very early in the history of BSY. Sri Swamiji wasn’t merely teaching; he was creating teachers. In 1967, the nine-month Teacher Training Course gave his early devotees a chance to undergo systematic training in yoga practices and teaching methods under his personal supervision. The teachings given during the course became the basis of several books, which are now hailed as yogic classics.

One of Sri Swamiji’s earliest disciples, Swami Satchidananda, recollects how this course in fact marked a turning point in the dissemination of yoga. People from overseas received training and inspiration and then, after returning to their own countries

January

A three-day seminar was inaugurated by Swami Atmananda Saraswati from BSY at Raigarh. Guests included Sri Harilal Shyamji, Swami Janardan of Nagpur, Dr Govind Prasad, Swami Bimalananda from USA, Sanghamitra, Swami Atmananda from Vivekananda Ashram, Raipur, Swami Manuwayaji from Gujarat, Shakuntala Goswami and Dr M. Bole from Lonavala.

March

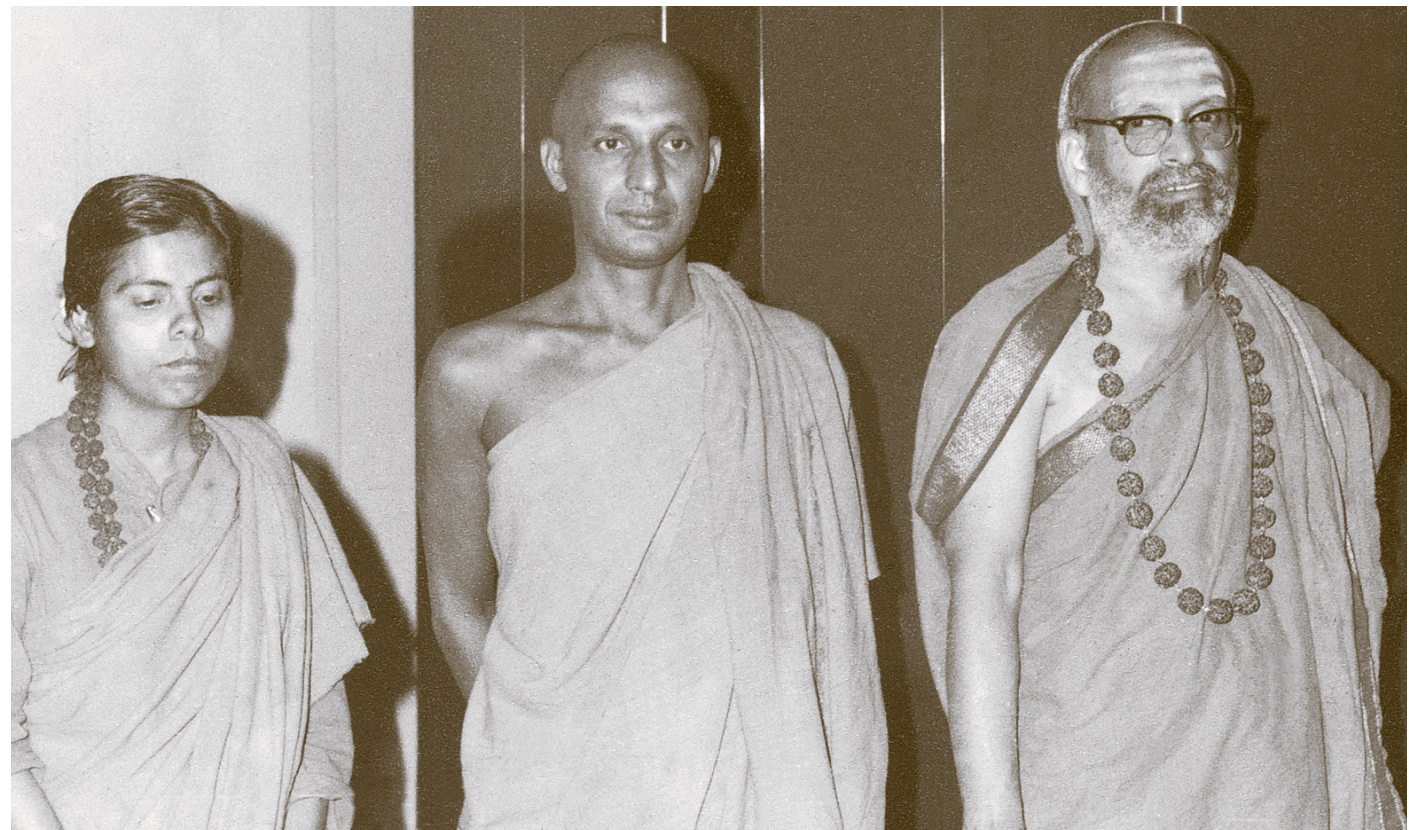
HH Swami Abhinawa Vidyateerth, Shankaracharya of Sringeri Peeth visited BSY.

July

A nine-month Teacher Training Course commenced, and the teachings given by Swami Satyananda during this period formed the bases of many books, including *Four Chapters on Freedom*, *Asana Pranayama Mudra Bandha* and *Early Teachings of Swami Satyananda*.

September

During September and October, Ma Yogashakti travelled to Australia, London and Europe.



as sannyasins and yoga teachers, they began the series of invitations which took Sri Swamiji abroad so many times, spreading yoga from shore to shore.

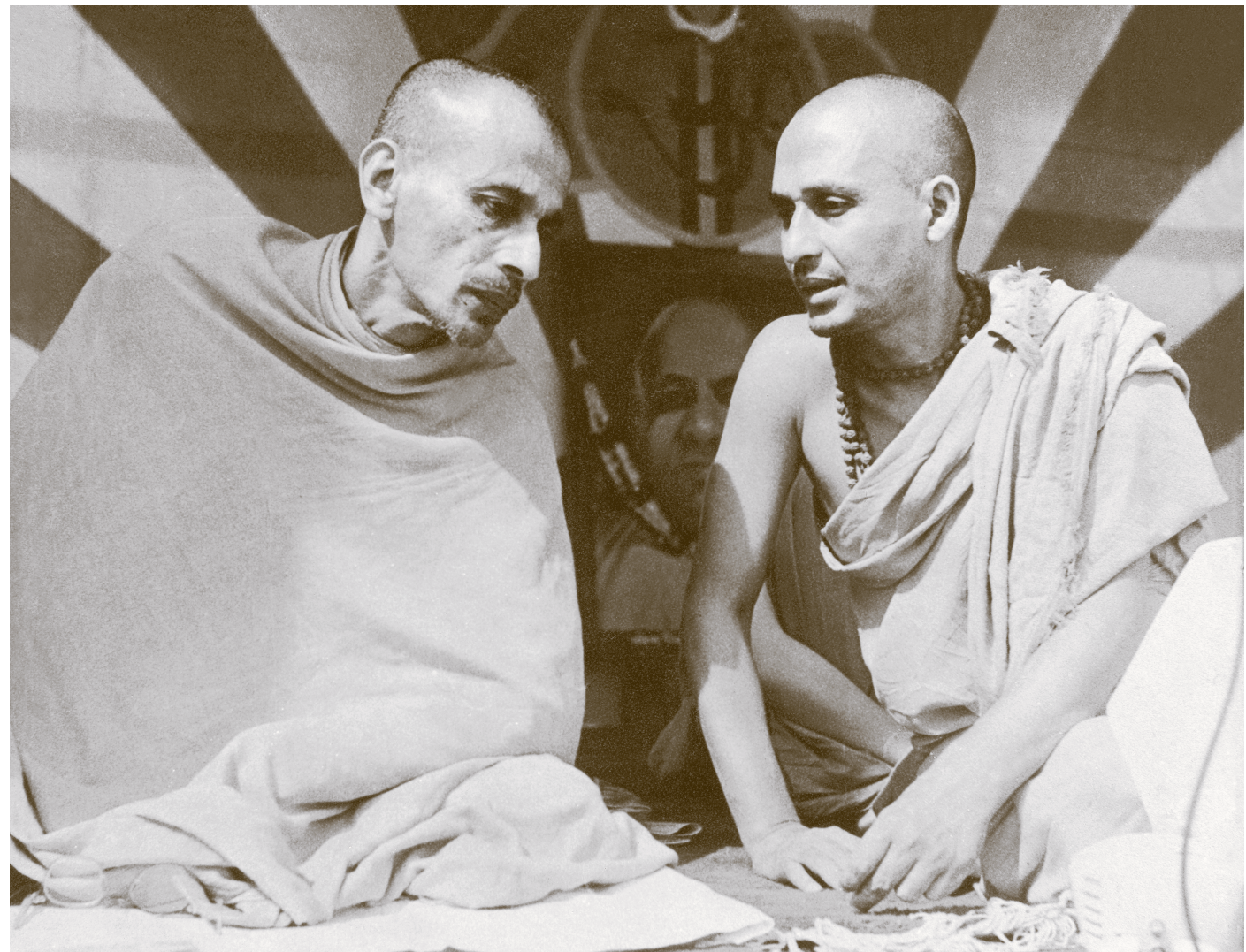
You are Satchidananda

"I first had Sri Swamiji's darshan in 1959 during a satsang on the Ramayana, where I was brought by chance through his disciple, Dinanath Gupta. Later I heard about him from a friend, Shivendra Pandey. In 1961, during student life, I used to go every day for a Ganga bath as a form of exercise. On the way Shivendra told me, 'My mother's guru has come. He is a very young, brilliant and bright and beautiful swami. Would you like to meet him? He is teaching yoga asana to everybody. Every night we attend his satsang at the residence of Kailash Pati Babu.' I became curious to see him.

In the evening we went there. I felt a great spiritual magnetism which attracted me to him. At the very beginning of the satsang he sang a brilliant bhajan, 'Amara Atma Satchidananda Mai Hun, Shivoham, Shivoham, Shivoham'. In that way he initiated me into the aim and purpose of my life. It was a very inspiring satsang which ended in silent meditation. Next morning I went to join his yoga asana class. It was wonderful. Within a few days I felt wonderful effects on my whole system. Slowly, many physical and mental problems were removed – I felt more healthy, energetic and efficient in day-to-day activities.

In 1963, Sri Swamiji was going to Munger for his Chaturmas program during the rainy season. I requested permission to join him, to serve him and also do some anushtana. Very fortunately he allowed me to do this. It was a golden opportunity for me. For the first time I had an opportunity to visit Munger for Guru Poornima, and under the guidance of Sri Swamiji my japa anushtana began. A few devotees used to come for guidance and we would have yoga classes and satsang every day. Sri Swamiji had a particular practice of kayakalpa, transformation of the elements in the body. All the time he was busying himself in deep meditation.

After a few days we heard that Swami Sivananda had left his body and passed away, had entered into mahasamadhi. Sri



Swamiji dreamt about him and had many visions and experiences. He gave the order to start the work, which was to prepare a few swamis with proper training for the propagation of yogic culture. Sri Swamiji was the source of inspiration for many people and their work. After completing my studies, some inner inspiration and Sri Swamiji's love and attraction compelled me to dedicate myself to the spiritual path. Slowly, my training started.

Year by year Sri Swamiji's work and mission were growing. He had his international work – yoga from door to door and shore to shore. After completing the nine-month International Teacher Training Course many invitations started coming from abroad, so he had to make international trips to give the message of yoga. He visited many countries and they were very interested in learning the practical aspects of yoga from him. I have seen

his wonderful method of teaching which makes even the most difficult subjects easy to learn. The invitations poured in so he had to tour different places time and again.

In front of BSY was a huge, old dilapidated palace known as Karna Chaura. Sri Swamiji often visited the place. The hill offered a panoramic view of the Ganga, in a semicircle like the crescent moon, so when the place was eventually acquired by BSY, it was named Ganga Darshan. Sri Swamiji had to purify this place of its old rotten samskaras, impressions, and prepare it for his yogic mission, and for that we had to struggle very hard.

Every morning and evening we would come and work hard, cleaning the dirt and clearing the bushes. It was a wonderful experience of energy and enthusiasm working with Sri Swamiji. At the end of the day we would always have sweets, fruit and prasad as blessings; the work continued in this way for many years. Now the place is completely transformed. The old palace has taken a new shape – a seven-storey building as a symbol of kundalini from mooladhara to ajna chakra, with Sri Swamiji's residence, Sri Niwas, spiritual glory with divine beauty and



bliss, right on top. Really, it is the abode of the divine mother Kundalini.

A sannyasin does not live for himself, he is the embodiment of yajna, offering, tapas, austerity and tyaga, renunciation. Now Sri Swamiji is moving and praying, not for his own sake, but for all of humanity. For those who have opened their hearts with love, he is always there. Work for him and for his mission."

During the 4th International Yoga Convention in Gondia this year, one of the central themes of discussion was providing yogic education to children. In Gondia, a yoga-oriented public school had been established by the Yoga Fellowship Movement and thus it was an appropriate locale for deliberating on the subject. Held during *Diwali*, the festival of lights, the seven-day convention was an occasion to light the lamps within. Sri Swamiji had won over many adherents to the cause and not only yogis, sannyasins and aspirants from India and overseas participated in the event, but several senior officials also took time to come to Gondia.

HH Jagadguru Abhinawa Vidyateerth, Shankaracharya of Sringeri Peeth, inaugurated the convention and released Sri Swamiji's book *Taming the Kundalini*. Yoga emissaries such as Roma Blair of Australia demonstrated asanas. Political dignitaries included Governor of Maharashtra, Morarji Desai (who would later become Prime Minister of India.) In his speech Shri Desai stated that he had not come to the convention as a political official – "It is the attraction of yoga that has drawn me here," he said. Another dignitary and educationist

M.D. Japheth said, "I make a promise before you that whenever I get the occasion to address meetings in schools and colleges, I will say something about yoga."

A moving moment was witnessed when Sri Swamiji introduced Swami Chidananda, President of Divine Life Society, to the gathering. "We are both gurubhais. However, as he is now in the place left by my guru, I give him the same respect which I gave to my guru. In Gurudev's ashram, whenever I was unwell, I would run to his room for rest; whenever I was in temporary despair I would run to him for sympathy; whenever there was a misunderstanding with any inmates of the ashram he would speak on my behalf to Gurudev and square up matters. He was my friend, guide and philosopher . . . I request Swami Chidanandaji not only to bless our movement, but to transmit his spiritual current so that we may go from strength to strength in this mission of ours."

Swami Chidananda smiled and said, "Many things have happened since those old days in Gurudev's ashram. My dear gurubhai, Swami Satyanandaji, has risen in spiritual stature, and I do not know whether I have to transmit spiritual current or whether I should receive it from him. Gurudev has in Swami Satyanandaji a brilliant replica, in his spiritual aura and ability to communicate his vision, his enthusiasm and his urge to serve all those who come in contact with him. This ability Gurudev had in a wonderful manner and to see it at present working in Swami Satyananda is a rare happiness which I would not miss for anything in the world."

The word of yoga was being spread far and wide. Back in Munger, many people would arrive at the ashram to find a cure for their afflictions, and often have experiences they considered nothing short of a miracle. Kanta Namdev, who had been suffering from asthma for years, has this story to tell.

The healing touch

"I heard of BSY when we moved to Raigarh. Fed up of my debilitating asthma attacks, one day, swaying between belief and disbelief, I caught the train to Munger. On the way I had a massive attack and by the time the rickshaw made it the ashram's gates, I was heaving desperately. With some support, I walked into the sadhana hall and sat down breathlessly.

I was expecting to see an elderly swami in charge of the ashram. However, when I held the sight of a young but radiant sannyasin before me, I offered my obeisance by folding hands but did not bow down.

The instructions came: "Eat rice and yoghurt in the evening." I shivered at the message. Sour and cold stuff for an asthmatic! To refuse was not appropriate. So, leaving the results to God, I relished the rice and dahi I had abstained from for years. It felt like a miracle when I slept soundly through the night.

It was Sri Swamiji's custom to wake everyone up in the morning himself. I woke with a start and inadvertently touched his feet. He smiled. Perhaps he noticed the change in the behaviour from one day ago. I bathed at 5.30 in the morning, which was an unusual experience for me. It was as if the cool waters of Mother Ganga washed away the darkness gathered

on my being for ages. The mind was filled with happiness and the body with energy.

I cannot forget that remarkable day of my life. After completing a session of asana, pranayama and meditation at eight, I had hot dalia water. The craving for tea did not even surface. My appetite was very keen and I enjoyed it thoroughly. By lunchtime at 10, I was again immensely hungry. And now I was certain that if dahi and rice did not do any harm, I could even eat dal and rice. This belief became my support.

During lunch, Sri Swamiji smiled at me and said, "So, if rice is harmful, why are you eating it?"

I replied in the same tone, "The thought of harm and gain is no longer in the mind."

"Yes, that is all that is required. Stop thinking that this or that object is harmful. Diseases occur due to a weak mind, not due to the body," Sri Swamiji said.

Amid many interesting discussions, the meal was completed. A glass full of the famous Malda mango juice was thoroughly satiating.

In the afternoon, I practised likhita japa, yoga nidra and trataka. The day sped past. In the evening, many people from Munger gathered to have satsang with Sri Swamiji. There were many questions – and apt replies. In an environment of joy and humour, many found their path and light. Sri Swamiji gave me a special task – to keep the children busy with stories and games while their parents participated in the satsang. I was delighted.

After dinner, Sri Swamiji had satsang with the students and answered many questions, cleared doubts and provided solutions. The day ended with meditation. By 9.30 pm everyone in the ashram was fast asleep.

This was the daily routine. I was given only those things to eat that I craved even if they were considered detrimental for an asthmatic. However, I did not have an attack even once. I would eat the simple but delicious food with great relish.

With neti, kunjal, vastra dhauti and shankhaprakshalana, my body was purified. Asana, pranayama, likhit japa, trataka, yoga nidra and the wisdom of Gita proved to be the perfect enemies for my disease. Within ten days, my face had acquired a glow.

I was filled with a deep gratefulness for this boon of good health, and did my practices with intense devotion and faith. Within 25 days, my weight increased by 15 pounds. The results were self-evident."



Yoga: the Culture of Tomorrow

Swami Satyananda Saraswati

Yoga is the heritage of the past and the culture of tomorrow. Who founded yoga and when is difficult to say, but it is certain that it is an ancient science which is also relevant for contemporary times. From my study of history, religion and civilization, I have realized that yoga is an international culture which humankind has imbibed from ancient times. No matter what country you live in or which language you speak, yoga was part of your ancient culture. It is not a new system, religion or philosophy that one is being



indoctrinated into; it is a universal inheritance which exists in the collective consciousness of humanity. India has been responsible for its preservation, but once it existed over the entire planet. I have found many signs that yoga used to be a universal world culture, perhaps more than forty centuries ago. However, in the course of time it was lost.

Lack of insight was the cause of the loss, or rather of the disappearance of the ancient yogic culture. It was put aside, hidden and forgotten. But it was not destroyed. In the *Bhagavad Gita* (4: 1-3) Krishna tells Arjuna that yoga has been handed down from one generation to another generation of great people. That is how the tradition was maintained. However, for a period of time its guardians had to go underground because people did not want yoga. It was replaced by materialism and pleasure-seeking; people pursued possessions, wealth and status. Slowly yoga lost touch with man's day-to-day spiritual and material existence, and began to be associated with asceticism, fakirs and renunciates. People looked upon it with apprehension and misgiving. They thought that yoga enabled a person called a yogi to sleep on a bed of nails, drink nitric acid and remain immobile in sub-zero temperatures. This was what yoga meant to most people, and superhuman feats were thought to be its aim and ideal. Such misconceptions kept the science of yoga hidden away from the majority of people.

Today, however, humanity is again becoming aware of its yogic heritage. All over the world, people are trying to emerge from the period of darkness that kept them mired in wars, conquests, political intrigues, the shifting of empires and the

killing of people. In ancient times the kings and monarchs ruled, but the ultimate power rested with the wise. It was they who decided the course of important events in society, but this tradition went into decline. Now the time is approaching when people are realizing that this ancient culture held a balance between material and spiritual needs. The guardians of this culture, the Essenes, saints or swamis, did not emphasize any one aspect – spirit or matter. They held a balance between the two. That is coming back now.

I am sure that the coming years will be very important for the whole world. I am not a doomsday prophet; I have not only seen the silver lining, I have seen light. Every day, every week, every year, I see that spiritual consciousness is rising and the horizon is becoming brighter. We are not in the midnight of darkness; we are at the dawn of a new day.

All over the world people are working very hard to find a way to spiritual life. Not all may be able to come to an ashram or attend yoga classes, but in the depths of their hearts they are seeking. What they seek is a different dimension of existence. They want to live with a different means of cognition, change their whole area of perception and experience and find their true nature and potential. Such people are the medium of the yogic renaissance.

We are not a minority now; we are a majority. Wherever I go I find things are becoming more and more beautiful. Soon we will come to a point where every individual will rededicate himself and remember his spiritual purpose, which they may not have completely forgotten, but have simply neglected.

In recent years, free thinkers have started to investigate and understand the real purpose of yoga. They have begun to realize that the preconceived notions of yoga were totally wrong. People who were previously pessimistic and critical have started to propagate the real meaning and practices of yoga. At the beginning of this century, Swami Vivekananda took yoga to the West, followed by Swami Ramatirtha, Paramahansa Yogananda, Sri Aurobindo, and my guru, Swami Sivananda. Recently hundreds more have been instrumental in spreading the yogic culture. It is these sannyasins who, without a home or family of their own, have carried this science from shore to shore. They exist for just one mission, to distribute the tool of peace – yoga! And today people's perception has changed. Throughout the world, in every town and city, yoga is being talked about. Regardless of beliefs, political affiliations or status, a vast number of men, women and children are practising yoga in one way or another. Yogic science is now in the process of being understood. Different books on yoga have been translated and published in almost all the languages of the world. The importance and application of yoga is increasing so intensely and so rapidly in the present age of science that I have to repeat again that yoga will be the culture of tomorrow.

People have realized that all modern living gives is tension, stress, unhappiness, disruption in family life and an undisciplined, individualistic way of life. To revive this shattered society, you cannot just create a new set of laws or a philosophy based on economics. You will have to

give people a system which is acceptable, practical and which will provide a strong foundation for future generations.

A choice has already been made. Yoga is going to help man in the course of his spiritual evolution. I believe that yoga's contribution will be unique and unparalleled, not only for the correction of errors in the personality or physical and mental wellbeing, but to bring about a change in the existing social order.

Why is man so miserable? Most of us are very unhappy, not because there are reasons for unhappiness, but because we don't know ourselves. We are suffering due to our ignorance of who we are. Therefore, the science of yoga, which leads to self-knowledge and self-realization, comes as a blessing and a boon for humankind because it ends the continuous cycle of ignorance and suffering. It leads one from darkness into light.

Yoga is a science of therapy, a science of self-improvement and a way of discipline. But besides all this, yoga is a culture, and every nation must have one, for the prana of a nation is its culture. Countries with political cultures have failed. Nations with military might have been destroyed. Races which had absolute power have disappeared without a trace. But a country with a culture based on yoga has eternal existence. It can survive through the vicissitudes of life, the accidents of history and the ravages of time.

Society is nothing but the product of individual minds. The way to obtain the complete transformation of society is to first bring about

transformation of the individual, and this is achieved by yoga. The systematic practices of yoga bring about a transformation of the whole consciousness of the individual. And if there exists a group of such individuals, then without doubt society will change.

In 1963, when the International Yoga Fellowship Movement became clear in my vision, I felt that the historical hour was chiming. It was at that moment that an idea came upon me that different people of different races could be brought together by the unifying spirit of yoga, and that the great contribution of this science could become more beneficial.



Adiguru Shankaracharya came to restore the age-old vedic culture. Time has eroded that tradition. Today, again, yogic culture must be revived and re-instated. My dream is to fulfil this great task. It is for you to come to my aid with body, mind and resources. You may fail but the world will not, as the dream has to be realized. My mission has to be accomplished. Yoga is going to be the culture of humanity and no power on earth can make it retrace its steps. In coming times, yoga will direct the events of world history. It is up to you to accept this great science with love, admiration, hope and sincerity. ॐ



January–February

Swami Satyananda toured Gondia and Nagpur, and conducted one-week seminars in Mumbai and Muzaffarpur.

Sanghamitra, a disciple of Sri Swamiji's, travelled to Norway at the invitation of Norwegian yoga aspirants to open a branch of the yoga school.

March

Sri Swamiji revisited Swami Sivananda's samadhi at Rishikesh to seek guidance and blessings for the forthcoming world tour.

Swami Madhawananda, a disciple of Sri Swamiji's, travelled to Austria and France on a lecture tour.

April–October

Sri Swamiji travelled to Mumbai to conduct a yoga program and then, accompanied by Vishwaprem, commenced his first world tour, visiting Malaysia, Singapore, Australia, Japan, USA, Canada, England, France, Holland, Sweden, Austria and Italy.

November

Sri Swamiji conducted the 5th International Yoga Convention in Raigarh. The chief guest was his

gurubhai, Swami Satchidananda Saraswati of the Integral Yoga Fellowship, USA.

A three-month Teacher Training Course started in Munger.



The evening before we had had a 'video satsang' – all of us gathered in the second floor hall in front of the projector screen and watched a film of Swami Satyananda in Australia in the eighties.

"So when did Sri Swamiji start travelling overseas himself?" queried my friend the next morning when we ran into each other at 'Ganga Tank', washing our breakfast plates with ash left over

from cooking ovens instead of soap, one of the many organic practices in the ashram.

"It was in 1968," I answered. "Many foreigners had visited BSY over the years and some had also attended the nine-month Teacher Training Course in 1967. Sri Swamiji had also travelled throughout India, Sri Lanka, Afghanistan, Burma and Nepal, acquiring a deep understanding of human nature. But this year saw his introduction, first-hand, into the stresses and strains of western culture.

"Sri Swamiji visited Malaysia, Singapore, Australia, Japan, USA, Canada, England, France, Holland, Sweden, Austria



and Italy, personally spreading the teaching of yoga at a level acceptable to the communities he encountered. This is how he recalled the experience.”

Revolution

“It was in 1968 that I went on a world tour for the first time. I soon realized that people everywhere in the world are searching for themselves. It was at that time that the wave had already started, when the whole West was passing through a phase of transition as a result of great frustration. After a century and a half or even more of the industrial revolution, people were facing a great crisis in their personal lives. Initially they had great faith in technology. They thought it would bring them nearer to peace

and happiness. They anticipated it would bring nations and families closer, that this technology would bring people into one fold, but all their dreams appeared to be shattered.

Technology brought them stress and strain, split families, disturbed the social system, took man far away from himself, created turbulence in his mind, made him more selfish, made him more self-centred and it was at that time, if you remember, that the hippie waves erupted and rebelled against society.

Of course, I’m not going to tell you it was a very happy movement because it was the deepest agony of society that erupted in the form of hippies. Hippies did not come up from hell nor did

they come down from heaven – they were our own products. We created them. The repressed society exploded all at once and the whole technological West was waiting for direction. When society could not give direction, neither politicians nor religion, then there was a social revolution. Hippies were a product of that revolution. The drug cult was a product of that revolution.

Nobody makes hippies, nobody takes drugs – we do it. If your family is in a state of disturbance, the same thing will happen. The world is a very big family. Your family is a microscopic family. The whole world is a macroscopic family. It does not merely subsist on prosperity, it does not merely subsist on a political system or on a good market; it has to rely on a sound philosophy and this philosophy is not the philosophy which people talk about around a table.

This philosophy has to be intimate with everybody; not only your monk or your priest, but your father also has to become a philosopher. Even a criminal has to become a philosopher, a politician, an ordinary labourer in the street and a scavenger has to become a philosopher. If you have monks and priests who are masters of philosophy, that has nothing to do with society. If you do not have a philosophy of your own, then your children will revolt.

It was during that period of revolt that I was touring the world. I sensed that the whole modern world was undergoing a state of frustration. At this time, what had India to offer? Of course, the West has offered a lot of things, but whatever the western culture has offered, it has been for the external man. It has offered him a nice bed and bedroom, but no sleep; it has offered social security, but no emotional security. There are two parts to your life. You are an external man and at the same time you are an internal man. All of your external, necessary needs are looked after by the modern culture, but the soul is completely and totally ignored. Many of you may be going to a sanctum sanctorum weekly or even daily, but that is not enough for the inner man.

So I began to question what India had to offer to the western people. I travelled far in the eastern countries and to Australia, Fiji, New Zealand, Tahiti, Hawaii, America, Africa, Middle East and European countries, and I came to a conclusion. That





conclusion was that India has the most important thing, known as yoga. If India could give this yogic way of life to the rest of the world, there would be great satisfaction.

My calculation turned out to be precise."

Sri Swamiji's presence in the countries he visited inspired many to follow a new calling. In Vienna this year he met a young couple whom he named Vasishtha and Arundhati. He was Austrian and she an American. Their meeting with Sri Swamiji seemed to start a new life for both. Many years have come and gone, but Vasishtha and Arundhati are still as enamoured of Sri Swamiji today as they were then. Rishi Arundhati describes the impact of that first meeting, and the years that followed.

Ten days that started a new lifetime

Vasishtha and I moved to Vienna in 1966. In November that year we heard that a yogi was coming to Vienna, who was being hosted by the India-Austria Society. It was Ma Yogashakti, representing BSY. She taught us surya namaskara and some basic meditation practices, then left for other parts of Europe. She gave us a book by Swami Satyananda Saraswati, called Dynamics of Yoga. The photo of Sri Swamiji in the book became my object of meditation. I had become seriously interested in yoga in 1962, but little did I know that my yoga practice was

to take on a totally different involvement and that my life was about to change radically.

In 1968 we were informed by the India-Austria Society that Swami Satyananda would be coming to Vienna for a ten-day visit, staying in the studio of Hermann and Irma Steinacher, a graphic artist and his wife, whom we had met during Ma Yogashakti's visit. They asked me if I could come every day during Sri Swamiji's visit to translate for him. I agreed, not knowing how lucky I was to be able to spend so much time with Sri Swamiji.

Sri Swamiji was accompanied by Yogamaya from Bombay. On the way to my first meeting with Sri Swamiji I kept thinking about what the encounter with someone whose photo I had been using for almost two years as the object of my meditation would be like. I went through many conversations with him in my mind.



I had decided that if he wanted to teach me about raja yoga, meditation or the like, I was definitely interested, but I wanted to know nothing about bhakti yoga, which seemed too Christian and I was turned off Christianity. This was the predominant thought that kept going through my mind.

When I entered the room where Sri Swamiji was sitting and saw him, from that moment I knew that I loved him and wanted to serve him. I had to laugh at myself and my insistence on not wanting to know about bhakti, because that was exactly what I felt when I saw him.

I spent ten of the most amazing days of my life in that studio, from around 7 am until 10 pm with Sri Swamiji. Sometimes people came for private interviews and I had to translate as best I could with my limited German language ability, but somehow or the other it was done. I started to suspect that Sri Swamiji could read thoughts, but didn't know if he was reading my mind or trying to get me to understand what the visitors wanted to ask him.

During those ten days, often it would be just me and Sri Swamiji together, so I had the opportunity to receive not only mantra from Sri Swamiji but the psychic symbol as well. Sri Swamiji wrote the mantra in Devanagari and English, and drew my psychic symbol, and after nearly 40 years I still have them in my possession. Sri Swamiji also gave us the names Vasishtha and Arundhati. I can't remember him ever using our Christian names.

In the evenings we went to the university where yoga classes were held for the general public and had the opportunity to learn yogasanas, pranayama, mudras and bandhas first-hand from Sri Swamiji. For the entire time we did the same APMB, but every evening he introduced us to a different form of pratyahara and dharana. We did yoga nidra on the first day, which was recorded, so we did it every day around noon, with Sri Swamiji sitting patiently while we enjoyed ourselves or slept.

Sri Swamiji promised to come back the following year. Since everything he had said had been recorded on tape, I found an

old typewriter and started to transcribe all the lectures. The one on meditation really opened my eyes to Sri Swamiji's ability to make a difficult subject simple. I read it so often that even today I almost know it off by heart. Having transcribed the practices, especially yoga nidra, trataka and nada yoga, the next step was to study them carefully and see how Sri Swamiji had developed each practice. During this time we also had many interactions with Swami Satyabratanaanda because we sent copies of all the transcripts to BSY and they were forwarded on to him and Ma Dharmashakti for inclusion in the Yoga magazine.

Sri Swamiji came back the following year as he had promised and shortly thereafter we were to leave for Belfast, Northern Ireland, for a year. He told us if we started yoga classes in Belfast, he would come to visit. This was the second beginning of a life change, because in 1970 we met Sri Swamiji in Paris and became karma sannyasins and later that year he came to Northern Ireland as promised.

Interestingly, a friend who lived in Los Angeles and had visited us in Vienna sent a letter a few months after we had met Sri Swamiji. She had seen our copy of Dynamics of Yoga and on her return to Los Angeles had started practising yoga at the Sivananda Center. She went to hear a visiting swami, who was a gurubhai of their guru. When she entered the room, the presence and sense of peace that emanated from this swami was almost tangible. She was completely enthralled by the depth of information given in the lecture. The swami called her to speak with him privately and gave her a book. Later she realized it was Swami Satyananda Saraswati, our guru.

In 1972, Vasishtha and I moved to Newcastle-on-Tyne. In September that year Sri Swamiji told us we were to bring Swami Niranjan to live with us for a while before he left for South America. During this time, we took him to Vienna to see the snow in the Alps and also to pay a visit to Wiener Yoga Zentrum Und Satyanandashram des Tantra, the yoga centre started by us in Austria. In January next year, Swami Niranjan left for Colombia.

From this time onwards, whenever Sri Swamiji visited Europe we travelled with him on his programs. September 1981 was special. Sri Swamiji was in Zinal, and his gurubhais, Swami Chidananda

and Swami Satchidananda, were also there to celebrate Swami Sivananda's birthday. In March 1982, after a retreat weekend in Scotland, Sri Swamiji travelled to Manchester. It was during this program that Sannyasi Vasishtha was initiated into poorna sannyasa and became Swami Vasishthananda Saraswati.

In 1983 I again had the opportunity to tour with Sri Swamiji in England when he visited London, Plymouth and Harlow. What was interesting about this visit was that Sri Swamiji had radically changed his diet. Having cooked for him from the beginning of our relationship, the message was given to me and Swami Sanyam that he was eating no salt or hot chillis.

When we arrived for the Plymouth program, I was asked to take the advanced asana class. During the class Sri Swamiji was giving a talk to yoga teachers in a room right behind us. I



could hear a lot of what he was saying. I will never forget the teaching experience that day. I heard myself saying things about the asanas that I had never said before. It was as if I was the mouthpiece and Sri Swamiji was the speaker. After this class was the main program, Sri Swamiji's lecture. I was on the side warming up the soup that we would eat after the lecture and heard Sri Swamiji saying much of what I had just said to the class. When they came for their soup, many students asked if Sri Swamiji and I had discussed what we were going to say!

From there we went back to London and the following day made our way up to Harlow, where Sri Swamiji was scheduled to speak on kriya yoga, yoga nidra and meditation. Every lecture was strikingly different. As I was late getting away from London, by the time I reached Harlow, everyone was already sitting down to eat. I was wearing a turban since I had cut my hair the evening before. The first question from Sri Swamiji was, 'Did you shave your head?' I told him no. Then he asked me to join them for food, but it seemed there was no food left. So Sri Swamiji called me over to sit beside him and gave me his plate. I was blessed by getting to eat the food that Sri Swamiji had mixed with his hand and eaten from. I eventually took poorna sannyasa initiation from Swami Niranjan, but that is another story . . ."

Necessity of Yoga Sadhana

Swami Satyananda Saraswati

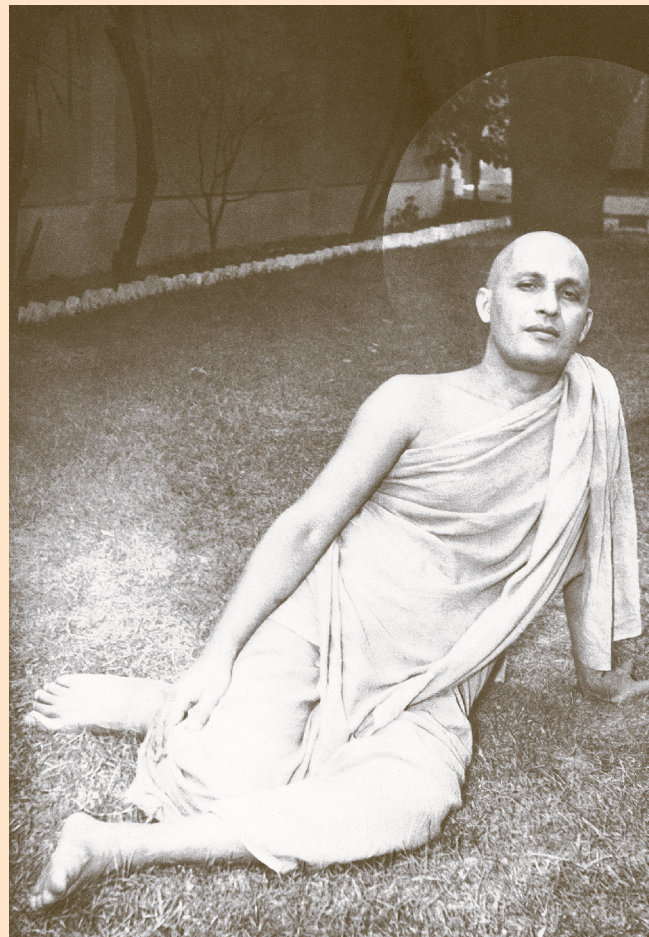
Just as medicine is indispensable for those who are ill, yoga sadhana is also a must for those who feel something is missing from their life, be it physical, mental, or a personality error of their being. Yoga sadhana, in fact, is a collective term for all those techniques which are deliberately adopted to remove the imperfections of the personality. Man is restless because he feels the absence of virtues in his life; he is more conscious of his negative nature and habits, which do not permit him to realize his own glorious and powerful self in the image of God.

Yoga sadhana means practising yoga and is indicative of undergoing a self-imposed discipline to weed out physical and mental errors. The disciplinary exercises of yoga are meant to condition the mind, the intellect, the emotions and the body. Doctors who are knowledgeable about physiology, anatomy and medicine are available in our society to treat the physical body, but very few are available who know the causes and cures of mental, emotional and supramental disorders. Western psychology, no doubt, is progressing towards this end, but it is yet in its infancy compared to yoga psychology.

It is believed that life comes to acquire the human form after passing through 8,600,000 births. The various stages through which life passes are mineral, plant, animal and finally the human form. Arriving at the human state means that matter and form have reached the stage of perfection. Now the subtle power of inner personality has to grow and reach the stage of perfection where man becomes superman. The gross, coarse and undeveloped mind of animal life has to now grow more subtle, refined, sensitive, dynamic and powerful.

Human life signals the beginning and growth of the divine life within. In animal life, we are compelled to learn

the use and control of limbs and forms. In human life, we learn to use and control the mind and develop latent mental powers. But the potentialities of the mind are not known to everyone; they are like unexcavated nature preserves. The practices of yoga unearth the hidden powers of the mind. The unfolding of human potential is a gradual process, but it can be speeded up by regular yogic practice so that the individual becomes powerful enough to put his ideas into practice.



Man wants to remain in harmony with all, but cannot. He wants to get rid of his indecisiveness, hate, anger, aversion and revengeful tendencies, but is unable to. He does not want to commit a wrong, but helplessly sacrifices his godliness at the altar of his own demonic nature. This is true of not only the average person, but even the so-called great personalities of the world suffer from the same troubles, sometimes even more deeply. As a result of the reflections of their own coloured images, we get wars and the suffering of the common person in various forms. The practice of yoga can eliminate exploitation, terror and wars from society, and the sense of insufficiency from the minds of people as a whole.

The West has progressed because it has a well-organized society, but individuals in the West are not organized. One who is unable to observe individual discipline will not understand the meaning of social discipline or follow it. No politics, military or law can save a country unless the individual is disciplined. In order to discipline the mind at the physical, mental, emotional and spiritual levels, there needs to be a science. Yoga is such a science; individual discipline is a result of continued practice of yoga.

Like all science, yoga is a universal truth which can be adopted with the same ease by all. From the therapeutic point of view, for the treatment of diseases, mental well-being and rehabilitation, nothing compares with yoga. Yoga practices have a profound influence on the body, nerves, glands and different dimensions of consciousness and keep the body and mind in tune. Along with sound physical health it is equally important to have mental equilibrium and steadiness, which is the natural outcome of yoga. The practices very quickly correct mental problems such as anger, agitation, depression, dissatisfaction and other complexes. Through yoga sadhana one acquires equanimity, serenity, self-confidence, one-pointedness of mind and strong determination – all the qualities essential for success

in all spheres of life. Thus, due to its immense physiological and psychological effects, the science of yoga can be effectively practised as therapy. In fact, the effect of yogic techniques on human physiology is an inviting field of investigation and research for modern physiologists.

Once a great spiritual leader asked me, “How can yoga be incorporated into the present world situation?” I told him,

“When Arjuna was struck by *vishada*, depression, it was from that moment that yoga began for him. Yoga commences when one is totally frustrated, when the mind is not under control and when one is undergoing constant bouts of depression, anger, jealousy, greed, anxiety, worry and passion.”

When the mind has lost its stable base and you are not able to put anything together, you desperately try to do something in

order to find a way through. That something is the beginning of yoga. When you get angry, when you are assailed by passions and depressions, you try to steady yourself. This effort to stabilize the mind and make it free from anger and depression is the first step of yoga. Therefore, do not presume that yoga begins with yama and niyama alone. When you are unhappy, you begin yoga; when you are unwell, you begin yoga; when you do not sleep for nights together on account of psychosis and neurosis, you begin yoga; when your mind is filled with impurities and loses its sense of peace, it is at that time that yoga begins.

You may pray and worship, but have you been able to overcome your mind? I am not discouraging worship, I only want to say that if the people who believe in spiritual practices take the help of yoga practices to discipline their body, mind and emotions, they will be able to fulfil the purpose of their own practice, irrespective of faith. Even if you are an agnostic, if you do not believe in the existence of an immortal soul or continuity of the self after death, yoga will benefit you. It is not important whether you believe in God or not; the important thing is whether you enjoy peace of mind. In order to live life to the fullest, physical, emotional and mental peace is necessary. And you cannot have it without bringing yoga into your day-to-day life.

It is sometimes believed that yoga is only meant to be practised by sannyasins and renunciates. But today, when the entire world is in a continual state of crisis, how can we say that yoga is only for us? Medicine is not for a healthy person, it is for one who is sick. Yoga is not for those who have attained *shanti*, peace. It has less to renounce and much to achieve. Yoga is for those who have distracted minds and unbalanced emotions because yoga covers all fields of life in order to bring about integral development of the personality. ॐ





February

A three-day celebration of Bihar School of Yoga's Foundation Day was held on Basant Panchami.

May

Swami Satyananda presided over the Jaipur Yoga Sammelan.

Sri Swamiji conducted a three-month training course in yoga at Munger.

June

Sri Swamiji left Munger with sannyasin disciples for an All-India tour, which included Bhagalpur, Patna, Muzaffarpur, Dhanbad, Kolkata, Tatanagar, Raigarh, Bilaspur, Sambalpur, Raipur, Gondia, Rajnandgaon, Bhilai, Nagpur, Amravati, Mumbai, Pune, Ahmedabad, Jaipur, Delhi, Bhopal, Sagar and Jabalpur.

July

For the three days preceding Guru Poornima, Sri Swamiji gave satsang in Bilaspur and Guru Poojan was celebrated there.

August

From August to September, Sri Swamiji's second overseas tour included England, Northern Ireland, Denmark, France, Belgium, West Germany and Switzerland.

Sri Swamiji also presided over the 6th International Yoga Convention, held in Richmond, Australia, and organized by Roma Blair (Swami Nirmalananda).



So we see Sri Swamiji touring widely within India this year so that he could simultaneously fulfil the needs of those of his devotees with family responsibilities and train the sannyasins who accompanied him.

At the 6th International Yoga Convention in Richmond, Australia, that Sri Swamiji presided over, other yoga stalwarts such as Swami Gitananda from Pondicherry with Meenakshi Devi, Swami Karunananda from Australia and Swami Venkatesananda Saraswati, Sri Swamiji's gurubhai, from Mauritius had congregated.

Sri Swamiji also spent a considerable time in Europe this year, revisiting some centres and consolidating teachings given to his disciples there, and responding to the burgeoning need for spiritual direction which was a feature of the time. Swami Pragyamurti was living right at the hub of things when she met Sri Swamiji, who changed her life.



Fulfil your duties

"London in the sixties was a centre of the new culture, music, drugs, meditation and all things oriental – and I was an enthusiastic participant. At the height of 'Beatlemania' I was introduced to mantra yoga, as taught by Maharishi Mahesh Yogi, and found it to be a very helpful practice. Around the same time, I was introduced to hallucinogens, which showed me hitherto unknown areas of my mind, and which seemed to have a connection with meditative experience.

Eventually I met an elderly Polish lady, who had just returned from India, where she had attended a yoga conference and been much impressed by one Swami Satyananda, amongst others; she had then visited various ashrams, in particular BSY, before returning to London. She was my first yoga teacher and introduced me to the wonders of shankhaprakshalana, pawanmuktasana and yoga nidra, and thanks to these practices my depressions lifted and the asthma from which I had suffered since early childhood started to improve.

One evening after class we were informed that Swami Devatmananda Saraswati from Paris was organizing a weekend seminar with Swami Satyananda, in a chateau near Le Mans, to which we were warmly invited. I arranged for my small children to be looked after for that weekend, made the necessary travel arrangements, and duly set out with a couple of friends from the yoga class. We eventually arrived at the chateau in the late evening and were shown to our rooms.

Early in the morning I was woken up by a young French swami, Swami Pragyanda, and taken to the sadhana hall, which was a former ballroom, a huge and gracious room overlooking the park where I could see a stream flowing, deer grazing and many lovely trees. At one end of the hall there was a raised dais, and I was shown to a spot in the front row. I sat down and waited. A hush came over the room and I realized that Swami Satyananda must be arriving, and as he passed by me I took a quick look out of the corner of my eye . . . 'Hmmm, looks interesting,' I thought.

In those days Sri Swamiji was actually teaching all the classes himself. Our first class was asana and pranayama, with

Swami Devatmananda translating into French and a student demonstrating. This was followed by chanting – whether it was kirtan or mantra or something else I have never discovered, because it was at this time that I became completely overwhelmed by a terrific force emanating from Sri Swamiji. My body was rigid, incapable of movement; tears poured down my face, but quite unlike any other tears I had ever known, and the faces of my children appeared in the space of my consciousness, chidakasha, and I knew that I would leave them and follow Sri Swamiji to the ends of the earth if he so demanded.



Later that day Sri Swamiji called me and told me many things, including, 'Fulfil your duties to your children and the rest of your life is for yoga.' He also told me to start teaching, which seemed a daunting proposition as I was only practising for my own benefit and I was also running my own business. However, miracles do still happen. Sri Swamiji took charge of my life – lost me my business, moved me to a new house with a sadhana room and brought a lot of people to my door asking if I taught yoga. He was even in London 'by chance' on the day of my first class and came to give his blessing to the start of a new chapter in my life.

In those early years I saw Sri Swamiji a few times in Europe and then not at all for some years in the mid-seventies, but his presence and guidance were never far away – and if you live thousands of miles away from Munger, you have to develop an inner awareness of the guru. Of course, I longed to come to BSY, but it was simply never possible because I had to bring up my children, and time and money were in short supply.

I must admit that in the beginning the whole idea of discipleship was a strange one for me – I was definitely not looking for someone to surrender to, but through Sri Swamiji's boundless grace, discipleship has become my greatest joy. Thanks to him, my life has real meaning and depth of focus; many very disparate energies have been drawn together and directed with the help of yoga practices. I have been teaching since 1971 and the more I teach, the more I respect the system of yoga sadhana as laid down by Sri Swamiji. I have seen his consciousness reach out and touch countless students through laughter-filled sessions of shankhaprakshalana and through the simplicity of pawanmuktasana, and I have seen lives transformed through the wonder of yoga nidra.

And now in 1988, at the time of writing, I have come thousands of miles to have his darshan, only to learn that he is wandering throughout India, enjoying the freedom of the open road and comparative anonymity. Oh, guru-lila. However, his presence is felt as strongly as ever here at Ganga Darshan, and I am only happy to be able to continue to love and serve my beloved Sri Swamiji."

This early convention in France must have been quite an occasion, where Sri Swamiji conquered all hearts. Swami Sanyam, a Jamaican actress, also met her guru at this time.

How humble he looks!

"The meeting with Sri Swamiji took place at a time in my life when I started to question my existence. After years of living a very worldly life and enjoying all the pleasures of the senses, I wondered about the reason for us all being here on earth, and I felt that I had arrived at a point where worldly pleasures were not enough. I also noticed that some friends were thinking along those same lines, and we decided to start learning yoga practices with someone who had recently come back from some God-forsaken place called Munger.

As it happened, the very night that we gathered at this lady's house for our class, a very serene looking swami turned up also from Munger. That was the night I first heard of Swami Satyananda, who was to become my guru.

Nine months later, my friend informed me of a seminar being held in Le Mans, France, to which Sri Swamiji would be coming. At this time I was very eager to learn more and to meet Sri Swamiji.

I remember arriving at this rather splendid chateau, set in many acres of land, with grassy grounds sloping down to the silver waters of a lake ruffled by the breeze. As we were being escorted to our living quarters, we passed the dining-hall and there I saw a man helping to set the tables.

I found myself looking at him as if I knew him. He looked up, saw me and smiled. Someone behind me said, 'That's Sri Swamiji.' What first came to mind was, 'How humble he looks.' I thought, 'He's just like one of us.' I was to find out later that he wasn't, that he is a lion amongst men. Filled with a sudden feeling of joy that I could not explain at the time, I continued walking.

I was very anxious to see Sri Swamiji again. He was sitting at the table, and as I looked at him that feeling of bliss came over me again. I was very fortunate to have met such a remarkable man who was to change the course of my life. Many years later my impression of Sri Swamiji is the same as at our early meeting.

Sri Swamiji has no money, no possessions, directs no companies and benefits from no trusts or foundations. He is a witty, serious, engaging, dynamic and an extremely knowledgeable man and the leader of the modern yogic renaissance. He is a living tantric master and a perfected yogi. However, it is as a scientist that his contribution towards man's evolutionary destiny will be recognized for centuries to come. Sri Swamiji's contribution to the field of spiritual education is visionary, compassionate and far-reaching.

At a time when humanity as a whole can hardly be said to be doing well, Sri Swamiji's presence on this planet is like a beacon to show us that man can change the course of his destiny, if he so wishes. Need I say why I became his disciple?"

Yoga had already become quite well known through the teachings of Sri Swamiji and other masters, but only on a fairly superficial, introductory level. Sri Swamiji understood that to meet the needs of the times, people capable of appreciating and teaching deeper aspects of yoga must be trained. We have a special respect for people like Swami Devatmananda, one of Sri Swamiji's earliest sannyasin disciples in Europe. From her words we can gather her deep appreciation of Sri Swamiji's aim and teachings.



A message of hope

"Indeed, we can now see the science of yoga growing, not like a 'fashion', as some people are thinking, but like a powerful wave rising from a breath of renewal, springing from the heart of every being. Like a universal testament coming from the very depths of ages, yoga is a message of hope offered to humanity which is actually shaken by terrible conflicts, but determined to expand itself into its real size and into its full blossoming of potentialities.

In order to allow this achievement to take place, a predestined man has risen up. He is Swami Satyananda, a disciple of Swami Sivananda Saraswati, and a leader of this yogic renaissance. United with the cosmic will, his mission is not one of an ordinary man. His eyes are ever gazing upon the assigned goal, having given up everything of his personal life, even his highest individual aims.

'He who neither rejoices nor hates, nor grieves nor desires, who has renounced good as well as evil, and is full of devotion, he is dear to me.'

(Bhagavad Gita, 12:17)

"Such is Swami Satyananda. Such is the secret that is giving to his personality and his teaching a power and a radiance that also reflect in his mission."

It were not only people who lived at long distances from Munger who were enthralled by Sri Swamiji, but the residents of Munger too had been bathed by the healing hands of the master. Fifteen-year-old Neelam realized what yoga could do for those of her age group.

Yoga for teens

"The first time I saw Swami Satyananda was on Basant Panchami when I went to BSY with my father. Sri Swamiji gave a talk and a sixty-year-old lady demonstrated yoga asanas. Both created a curiosity in my mind.

My mother started practising yoga to find relief from her headaches and other ailments, and we were surprised to find the change in her. My curiosity increased. Finally I asked Sri Swamiji one day, 'Can I learn asanas?' He said, 'Of course, this is the age to learn them.' So, after training in the ashram for fifteen days, I started practising regularly at home. Within two-three months, I began to discover many changes in myself. Now I no longer felt tired after school and experienced a new interest in studies.



I started going to the ashram every now and then. One day I told Sri Swamiji that I could not remember my lessons beyond two or three days. He asked me to practise nadi shodhana pranayama. At the beginning it felt very complicated, but soon I could practise it comfortably. During my annual exams I felt that I could go on writing the answers, I knew them so well. Now exam days would make me very happy and I would prepare for them enthusiastically. When I mentioned this to my mother she explained that Sri Swamiji says that nadi shodhana pranayama and surya namaskara enhance one's power of memory and concentration. So now I started to practise with even greater attention. As

a result of the practices, my mind would always be elated. And if I ever felt a little tired, I would do a ten-minute yoga nidra.

With all this, my interest in yoga continued to rise. And now I am of the firm belief that if people practise yoga regularly for even 15-20 minutes every day, they will not suffer from any disease at all.

I also learnt ajapa japa from Sri Swamiji. It is such an easy practice! Whenever there is time, I just need to be aware of my in-breath and out-breath and follow my breath with my consciousness. I received immense benefits from this. Now, unnecessary thoughts do not even occur in my mind and I get no opportunity to dwell on them either. I think yoga is really a boon that can bestow physical and mental health in the complicated world of today."

Yoga and the Psychic Race

Swami Satyananda Saraswati

The main purpose of yoga is to bring higher enlightenment to humankind. Yoga has often been misunderstood. During a television interview I was asked to teach yoga. I started teaching meditation and they did not know it was yoga. They thought I would stand on my head.

It is true that we practise and teach yogasanas and pranayama and other aspects of yoga, which are important, but the ultimate purpose of yoga is realization of the higher

but they do not know that they are doing it. Some animals have more intelligence than man, but they are not aware that they have it. There are thousands of species that exist, but they are unaware of their own existence.

With the evolution of human beings however, something new has appeared. Man not only exists, but he knows that he exists. He thinks, and he knows that he thinks. He has problems, and he is aware of those problems – this is how the human being differs from animals. This special quality of human beings is known as awareness. It is the mark of man's special evolution and produces the remarkable difference between man and other

thing: the awareness is within; it is complete in itself. All you have to do is give it an opportunity to manifest. It is the secret of the great potential within. The awareness develops gradually, step by step. Slowly one becomes aware of all that is taking place in the body and in the different spheres of one's psyche. One becomes aware of oneself just as one is aware of another person.

Right now you may say, "I will become aware of myself," but it will not be possible. If you close your eyes and think, "I am aware of myself," I can assure you that you will be aware of your body, your name, your background, but you will not be aware of yourself! Name, form, time, space and object are not the self. But it is



consciousness. The word 'yoga' literally means union. Through the practices of yoga a definite change takes place in the sphere of human consciousness – different layers of awareness unfold so that the individual consciousness gradually expands and becomes infinite.

Man is born with awareness. He knows that he knows. He knows that he is living, working, full of pain and happiness. Animals think, but they do not know what they think. Perhaps monkeys, cows, and some other animals think and also plan,

species. It is the special vehicle by which man will complete the journey. This consciousness or awareness is known as the *atman* or self, which is all knowledge and all powerful.

With the practices of yoga, the awareness becomes increasingly keen and intense. It manifests within in the form of energy and knowledge, and the dormant potentialities express themselves. You do not have to run after them, as many do. Even if you were not aware that these powers or abilities are a part of your being, you would develop them. You must remember one



through the self that you know that they are. This self is the seer of your existence, it is the witness of all that exists in the past, present and what is to come in the future. But it is not aware of itself. The day the self experiences itself, that will be the completion of your evolution. When this happens, when the awareness is made free of the lower, limited and finite instruments, then it will function without the mind. Then you will see without eyes, hear without ears and every form of knowledge will develop within you without the aid of any material instrument.

Yoga is trying to do this and its possibility has been proven from time to time by yogis who have developed suprasensual and transcendental knowledge. There have been people in every period of history who have been able to know things without any external medium at all. Therefore, this medium that is within us, through which you know you are and I know I am, through which you are aware of awareness and through which you are aware of the functions of yoga in relation to your personality, is the nucleus, the hub of your personality.

When Socrates said “Know thyself”, he meant, try to realize the centre of your personality. When the great saint Ramana Maharshi said, “Think who am I”, he meant, try to realize that centre of your personality. Many great men have tried to say this from time to time. Thus you should strive to realize and understand this higher aim of yoga both theoretically and practically. There is no other path by which you will be able to experience your own consciousness. There are different paths by which you can worship God, but when you want to free consciousness from its limitations, the only method is yoga.

I feel that the time has come when the world will change. The emphasis on material things will diminish, and more emphasis will be placed on a higher, spiritual life. When awareness grows, man’s thoughts, concepts and values will also change. We are heading into the era of the psychic race, the superhuman race. All great thinkers such as Annie Besant, Aldous Huxley and Sri Aurobindo have talked about this supramental race. As a member of this race, you need not be afraid that you will grow horns or wings, but you will develop your consciousness to such a degree that you will become aware of the whole cosmos.

A few centuries ago man was operating on the physical plane or the sensual plane. He then began to operate on the intellectual plane. Now he is operating on a different plane altogether. Wherever people are practising yoga, they have begun to think in the way that yogis of ancient times used to think. This will bring about a civilization where perhaps

millions of people will develop psychic faculties. I do not mean clairvoyance and clairsentience; I mean a state of consciousness in which we can act effectively in the world.

Buddha, Christ, Mohammed and many other saints worked in the world. The great emperor Marcus Aurelius and King Janaka of India also worked in the world. They did not work from the physical or intellectual plane. They operated through spiritual consciousness. That is how they could understand things much better than we can today. Scientists also have flashes of inspiration or intuition. Where does it come from? It comes from within. At the time of these



flashes, their personality works on a different plane. This is going to happen to the majority of humanity in times to come and the process has already started.

For more than 5,000 years of our history, mankind has suffered much. Attempts to establish the psychic culture were made many times in the past, but they resulted in failure. This culture could not be established because the people of those ages could not develop their psychic centre, *bhrumadhya* or the

third eye. People had to work with their physical bodies, with their hands and feet. They fought for material prosperity. They did believe in God, but they did not try to find their own source.

Now the whole picture is changing. Intellectual evolution is complete. With the completion of intellectual evolution, the psychic body and the psychic centres in the brain are awakening. Whether you care or not, the kundalini is going to wake up in general in times to come. Even if you take a vow that you are not going to practise yoga, I can assure you that you will not be able to help it. The process of unfoldment of awareness is going to take place, and it is taking place.

From the beginning of time to this day, awareness has evolved through the laws of nature. Nature’s scheme is that everyone will rise above instinct. Consciousness will rise above instinct, and then above the body, senses, mind and intellect. Ultimately, it will operate on a higher level. This higher level is the spiritual level, the level of yoga. And maybe after a few hundred years, people will not go to a guru to learn kundalini yoga, but their kundalini will awaken naturally. ॐ



January

Swami Atmananda from BSY travelled to France and Northern Ireland.

February

A three-day program celebrated the Basant Panchami Foundation Day of BSY.

Swami Satyananda, together with disciples, commenced an All-India tour from February to May, which included Patna, Delhi, Jaipur, Kolkata, Bhopal, Sagar, Giridih, Saharsa, Forbis Ganj, Kisanganj, Tatanagar, Kharagpur, Chaibasa, Gua, Sambalpur, Dhenkanal, Angul, Athmallik, Nagpur, Amravati, Mumbai, Pune, Ahmedabad, Jabalpur, Indore, Bilaspur, Bhatapara, Raipur, Bhilai, Durg, Gondia and Rajnandgaon.

May

Sri Swamiji commenced his third overseas tour, visiting Ireland, presiding over the 7th International Yoga Convention in Paris arranged by Swami Devatmananda, and giving lectures on tantra, swara, kriya and kundalini yoga. He also toured the USA.

June

Sri Swamiji opened the Sivananda Kutir Yoga Ashram in Munger, in the Fort area, to cater to the needs of the local people, as BSY was now being flooded with interstate and foreign visitors. Sri Swamiji inaugurated a yoga seminar in Indore.

July

Sri Swamiji celebrated Guru Poornima in BSY and opened the Research Library with new facilities.

August

Sri Swamiji continued with his All-India tour, which he had begun in May, visiting Chhatarpur, Tikamgarh, Panna, Shajapur, Katni and Shahdol to conduct yoga seminars.



September

A three-year Sannyasa Training Course began in Munger, with 108 aspirants.

Sri Swamiji's fourth overseas trip commenced. It included England, Ireland, Denmark, France, Belgium, West Germany, Switzerland and Austria.



I've heard that Swami Satyananda was like a bull-dozer. He could carry masses of people with him effortlessly," remarked the keen yogic explorer on our next meeting.

"You could say that. He was a veritable dynamo. He was travelling widely in the seventies, and wherever he went thousands followed him. Whatever he spoke led his listeners into a new understanding of themselves."

"What was the source of this immense force?"

For an answer I read out Sri Swamiji's satsang on 'the moving spirit' in which his masterful understanding of human nature and how to inspire and organize their efforts becomes clear.

The moving spirit

"The most important person in every organization, whether spiritual, political or otherwise, is always one man. You can consider him to be the spirit behind the whole drama. As long as he is alive, his personality is the moving spirit. After he dies, it is his philosophy which is the moving spirit. Therefore, in order to perpetuate the organization, it has always been a tradition to accept a moving spirit, whether he is living or dead. When the philosophy of the moving spirit disintegrates, not only a small organization but even nations disintegrate."

So the moving spirit of an organization is the person who has realized the vision, who has a plan, who wants to do certain kinds of things. The moving spirit is not a guardian, he is not a member, he is not a director, he is not a toiler, he is only the inspirer. The moving spirit should have one important quality, which is the capacity to inspire. With absolute patience and perseverance he should bring the necessity and utility of

what he has been thinking about to the people. It is also very necessary for the moving spirit to move physically for some time amongst different people and inspire them to understand what he wants to fulfil.

The moving spirit should always have a master-plan, however difficult it may be for him to implement and put into practice. Swami Vivekananda was a moving spirit and therefore he could do great things. He opened a small centre of Vedanta, but more than that, he inspired people to do something which he had realized. In the same manner, many missionaries who go to underdeveloped countries in Africa and other places to open hospitals, schools and the like are inspired by the moving spirit of Christ. That spirit in which they believe inspires them so much that they in turn inspire others to believe.

There are many things in this world which are epidemic, but inspiration is most epidemic. You know how the Christian missionaries have spread Christianity throughout the world, how it has taken everybody into its fold. In the same way, the inspiration you give to people in regard to yoga will also become epidemic. That is one of the most important points which the moving spirit has to take up first. He should not limit himself to a group of four or five members. He has a different duty to perform. He has the ideas and the plan, and in order to fulfil them he must keep inspiring people.

That inspiration which he gives to people is not the common type. It is to arouse in them an abiding desire to lead a higher life. Suppose I go to Gondia and stop at Muzaffarpur on the way. There are hundreds of people there who want to learn asana and pranayama. I cannot teach all of them, so what do I do? I inspire them; I awaken their dormant desire for spiritual life. It is one of the most important tasks of the moving spirit.

In the beginning, when I moved from place to place, I used to think, 'What is this?' I go from Gondia to Kolkata, Kolkata to Mumbai, Mumbai to Chennai, Chennai to Nagpur, Nagpur to Delhi, Delhi to Allahabad to Benares to Munger to Bhagalpur, to meet people. I give classes for three days and so many people come.

After I leave, many more people come to know of the teachings because the inspiration continues even in my absence.

At first I did not know this. I thought it was just a show and sometimes I did not like this show. But when I realized the after-effects on the human personality and behaviour within the family and society, I understood the importance of inspiring people. Even though they learned very little about yoga, only a few asanas, a little pranayama and dhyana, and all that imperfectly, still that brought about a change in their life.

It used to happen and even now it happens. After I leave a place, a man comes to know that I was leading a small class and he says, 'Ah, why didn't you tell me!' Until then his spiritual



desire was dormant; the moment he heard of the class for which I was the instrument as well as the efficient cause, his sleeping spiritual desire woke up and he became a seeker. So, this moving spirit in the mission of yoga should be one who can awaken a spiritual thirst, who can inspire a band of seekers, because the purpose is to awaken the seeker in man.

Everybody is seeking something, everybody is a seeker. So that particular desire will have to be aroused and this is the master-key of your mission. Unless the moving spirit fulfils this one condition, all is useless. He won't be able to do anything, because it is through these seekers, it is for these seekers, it is with these seekers that your movement will flourish. If they are seekers, they will come to you, they will learn. If they are seekers, they will call you and you will teach them. If they are seekers, they will sympathize with your mission and they will help you.

The first and foremost thing that comes to you after receiving information that you are the moving spirit is a band of seekers who seek the knowledge which you are propagating. Therefore, I suggest that when you have developed an inspiring ideal for yourself, the first thing you should do is clarify the mission. It must be clear to people wherever you go.

If this sincere and earnest idea is imparted, they will become seekers, but if you get ten such seekers and decide to go ahead with them, giving them the final blueprint and layout for their search, then your mission will be blocked. If you sacrifice the seeking spirit of those ten and go on to inspire many more, then the general interest in yoga will grow. Those ten may lose the spiritual chance you could give them, but always remember that the search begins, continues and concludes almost independently. It is the inspirer who is important in this field, and therefore you have to do everything to inspire more and more people to the path of yoga and give them guidance also."

In this way, Sri Swamiji continued to inspire thousands of seekers worldwide. There were many whose lives were transformed at the very first encounter with him. Betty Francis, or Parvati, was one such person. She recalls how light flooded her life in the form of Swami Satyananda.



The exploding light

“Over forty years ago in the late 1960s when we opened the Acacia House Centre for universal spiritual events, little did Karl, my husband and I realize the exploding light of wisdom, teachings and life experiences that lay before us.

We were helped and guided by an Indian family who lived nearby, Mr and Mrs Ashoka. They introduced us to the various visiting swamis in London, and it was through this that our spiritual awareness was extended.

However, the beginning of our spiritual awakening was when by request and arrangement with Mr Ashoka, we were invited

to have a private meeting with Swami Satyananda, who was then staying with an Indian gentleman in Mayfair. We drove up from Acton very early in the morning, full of apprehension and wonderment as to what this meeting would present.

On arrival, we were greeted by our host and ushered into the room where Swami Satyananda was waiting for us. Being quite inexperienced with the eastern culture, we sat rather nervously on the floor opposite Sri Swamiji, who greeted us with great humility and spiritual warmth. To remember what the conversation consisted of now, at the age of 86, is rather difficult, but I do remember the atmosphere and sense of peace, loving kindness and superior wisdom. After a discourse and conversation, Sri Swamiji proceeded to give us a blessing and our spiritual names, Shiva and Parvati. This was quite an unheard of practice at that time. He also gave us our mantra. It was at this point that the exploding light seemed to manifest around me. It was like entering into a new dimension. We drove back in a trance-like state of exultation and peace. Sri Swamiji had assured us that he would come and stay at the centre and take classes in hatha yoga, meditation, etc. in the near future.

At that stage of my life, I was unaware of spiritual emanations and auric fields. All I knew was that I was surrounded by this wonderful, harmonious light of love. That is why I have called this story ‘The Exploding Light’ – an experience which manifested this wondrous phenomenon through my first encounter with a spiritual being, and which lifted me into another dimension.

How blessed I am to still be in contact with Swami Satyananda through the ashram, which is still spreading the light of God to those in need! May the work of Sri Swamiji and all those dedicated to him be upheld as a shining example to others in the world.”

With teaching centres now established throughout India and overseas, Sri Swamiji prepared to give in-depth training to a select group of aspirants during the three-year Sannyasa Training Course which commenced in 1970. The inspiration provided during the course and the commitment instilled



among the participants who could last this tough training was the unfoldment of a vision.

Sri Swamiji’s sannyasins were young, capable and raring to go. Once, during a satsang, a white-haired man asked, “Swamiji, you give sannyasa to these young people for whom you make several strict rules. You have many experienced and older devotees who have now retired from their professions and can serve you whole-heartedly. I don’t understand why you don’t give sannyasa to them instead of these children who still have half their minds engrossed in matters of the world.”

Sri Swamiji was listening very attentively. When the gentleman finished, he said, “These young people are like a ‘new-tire’. The more I run them, the better they will run. The more I press the accelerator, the faster they will go. But the ‘re-tired’ people that you are talking about, they are problematic. They have already become tired with the blows of the household, and now they are re-tired. What work can I get out of them?” Sri Swamiji’s words refreshed all those who were tired!



Message to Sannyasins

Swami Satyananda Saraswati

As sannyasins, you are dedicated to the dissemination and propagation of yoga, irrespective of caste, colour, creed, religion and politics. This is a very difficult task; it is easy to speak of but hard to achieve. You will have to leave your personal life behind, just as a caterpillar breaks out of the cocoon and transforms itself into a grand butterfly, wafting through the air freely. In the same way, you will have to understand that a sannyasin has no personal life, no personal relationships, no personal love or hatred, no private property or assets, no personal religion or politics.

We have chosen to wear this robe not for our salvation, emancipation or the growth of our spirit, but in the language of Buddha, "To keep on moving as a mendicant for the good of many, for the happiness of many, for the welfare of all human beings." For you there are no frontiers, no continents, no differences. You may get disciples, but you are not a guru. You may get money, but that is not for you. You may get a home, an ashram or a school, but that is not your property. You work not for the fulfilment of ego, nor the accomplishment of name and fame, but because you are the one who can dedicate yourself completely. You are the fulltime servant of mankind. The one duty that is left for you is to promote yoga, to teach yoga, to talk of yoga.

Day by day, let this cloak of avidya fall away and the dross of ignorance be cleansed from your personality. The pure spirit must shine through in this frame. For you there is no wife, son, sister or mother. For you there is nothing that could be called 'mine'. For you there is only one thing – yoga: yoga for health, yoga for mental peace, yoga for spiritual illumination, yoga for mankind. Your heart must be filled with compassion for all living beings, because everybody is your sister and brother, everybody is your relative, and as long as these people do not understand how to live a life of yoga, your sannyasa is not complete.

I am not a guru. I am dedicated to the promotion of yoga because I am under an instruction, and the moment that work is finished I will not be with you. For me greatness is of no consequence and name has no relevance, because many great people have come and gone. The sweep of time has removed them from history. There are millions and millions of great

people in history. I may be one among them, but who is going to care for my name? The one satisfaction that I will get at the time of departing from this body is that I have finished this job, and the job of a sannyasin is just four letters – YOGA.

Whatever my sannyasins are, they are dearest to me, and those who have worn this geru dress for even one night, I



consider to be blessed. Even if you only live the life of a sannyasin for fifteen days, it will enrich you with very deep and abiding experiences. It will create a new type of mind, personality and person.

Sannyasa is the ultimate point of evolution. It is here that you dedicate yourself to the path of enlightenment, wholly and completely.

Once you have taken sannyasa everything is booked. You cannot, you should not, use any of yourself for your own pleasure. Therefore a sannyasin is one who has created an endowment, a trust, of all his physical, mental, emotional, social and economic resources, and all those resources are directed for one purpose. That purpose is the guru's order. Whatever you guru decides for you, you are to do.

The sannyasin alone lives for the world. The world looks to its own happiness, whereas the sannyasin looks to the happiness of the world.

When a sannyasin realizes that his body, intellect and resources are for one particular purpose, then everything is solved. He begins to feel, 'This body is not mine and everything I have is not mine,' and then he becomes a sannyasin.

There has to be a fundamental and qualitative change, if not a complete change, in the structure of the thinking of a sannyasin.

In sannyasa you have no protection. You have no defences. You have no bunkers there. All the evil propensities of the mind attack you on open ground – you do not know where to hide!

Remember that there has never been a sannyasin, nor will there ever be one, who has not had samskaras, karma and dharma to work through. Know that when you are working through these times they may not be pleasant, they may be

very hard times, but they can be overcome. You can overcome any and all of them. It depends on you. You must be strong. Do not let them take hold of you. You should know that you can rise above them.

A sannyasin tries to flow with the river of life, to let things happen in the way that they must.

For a sannyasin, all the funeral ceremonies are performed at the time of initiation, because when you take sannyasa you die and are reborn immediately in the same body.

Let people come forward for sannyasa and karma sannyasa. Sannyasa is not for perfect people. It is for those who want to make their life spiritually dynamic. ॐ





January

Swamis Amritananda and Satchidananda from BSY went to Northern Ireland to assist in the propagation of yoga.

Swami Satyananda visited Dhanbad for 15 days, then travelled to Giridih and Patna.

Swami Vedananda from BSY travelled to Australia at the invitation of Gita Segesman from Melbourne.

March

Sri Swamiji travelled from Munger to England and Northern Ireland with Swami Niranjanananda, his youngest sannyasin disciple, who stayed on in Europe. Sri Swamiji also visited Paris, Copenhagen, Vienna and Iran.

April

Sri Swamiji returned to India to inaugurate the Yoga Convention in Sambalpur and then travelled to Raigarh to conduct yoga programs. He continued to Bilaspur to inaugurate a 40-day diabetes camp. From there he visited Korba and then went on to Rajnandgaon for one month accompanied by 45 disciples.

May

From Rajnandgaon, Sri Swamiji travelled to Sambalpur to light the jyoti at the new ashram, and returned to Rajnandgaon.

He then flew to Belfast with Swami Satyamitrananda from BSY, inaugurated the ashram there and conducted a Yoga Teacher Training Course.

June

Sri Swamiji travelled to Bogota, Colombia, at the invitation of devotees, and eventually Colombia became the headquarters of yoga propagation in South America.

Swami Amritananda travelled to West Germany and Austria.

July

Sri Swamiji returned to India and Rajnandgaon, where he inaugurated the new ashram.

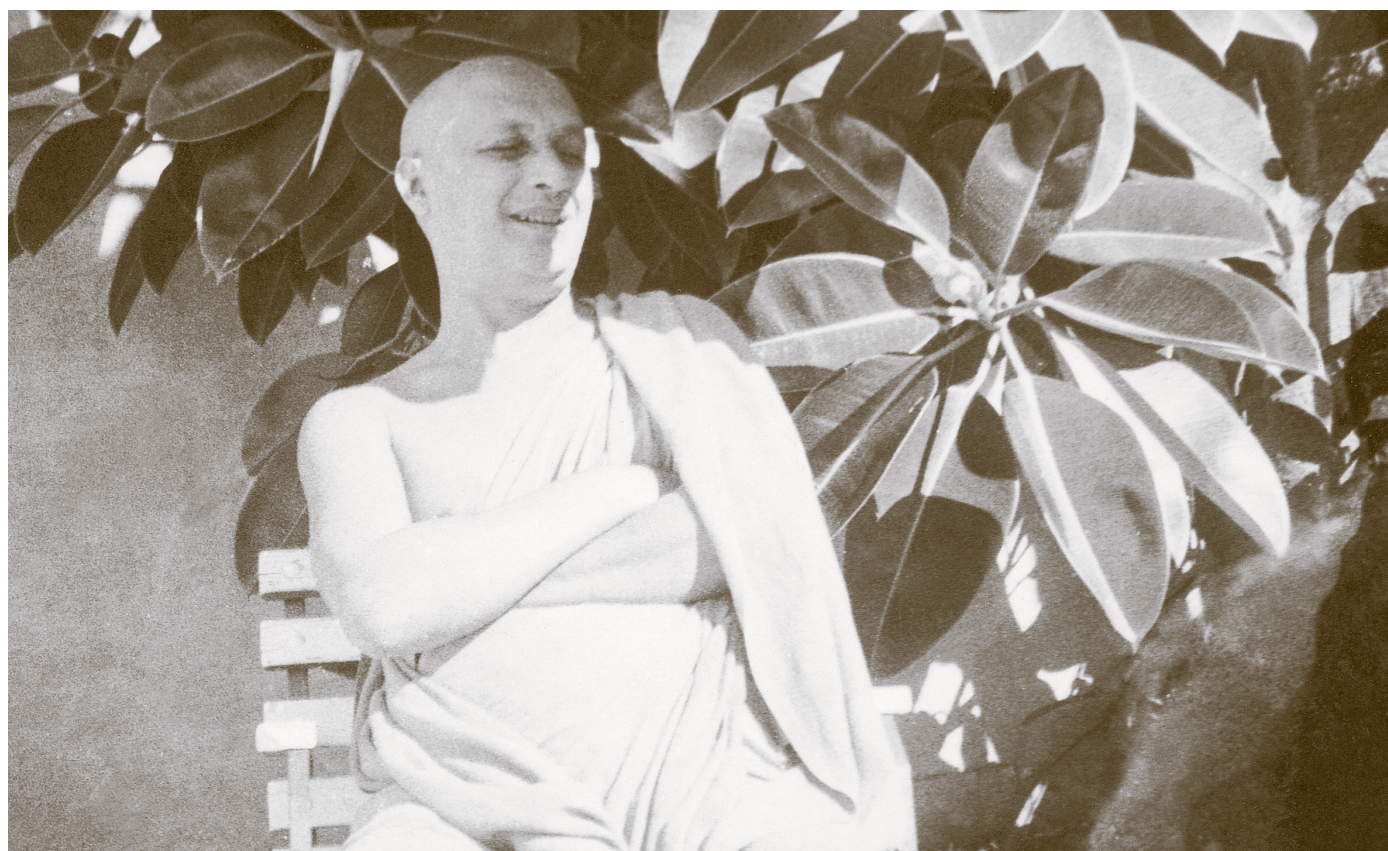
October

Swamis Premananda and Sahajananda from BSY conducted a yoga shivir in Surajpuri, Madhya Pradesh.

November

Swamis Sadhanananda, Adwaitananda and Sahajananda from BSY conducted a Yoga Shivir in Assam.

Swamis Kaivalyananda and Amritananda from BSY travelled to Colombia, South America, to direct the yoga ashram in Bogota at the request of the devotees there.





The pace of work increased in BSY as Swami Satyananda simultaneously conducted the three-year Sannyasa Training Course and sent out many of his trained sannyasins to conduct programs throughout India and overseas. At this time he also received many requests for sannyasins to become residents at centres in India, Europe and South America so that yoga training could be established under authentic guidance. In agreeing to these requests, Sri Swamiji committed himself to further travel, visiting these centres again and again in order to guide his devotees and sannyasin disciples. Simultaneously, it meant deepening the level of understanding of yoga worldwide.

“You haven’t said anything about Swami Niranjan as yet,” pointed out my friend as we were walking out of a satsang with Sri Swamiji’s chosen successor.

“In 1971, Swami Niranjanananda, aged eleven, became the youngest disciple to be sent abroad. Let us hear in his own words about his early years with Sri Swamiji and the learning that he received from him at this time.”

“My guru has loved me, he has made me what I am and he continues to mould me in many undefined ways even now,” says Swami Niranjan. So here is the story of the perfect disciple who took on the mantle of guru.

My guru, my guide

“What can I say about a person whose character I cannot fathom! The only way I can speak about Sri Swamiji is in relation to myself and what I have learned from him. I have definitely had a charmed life because he has been my mentor, my teacher, my guru, my guide, my father and mother. He has been everything for me in my life. I was born because he willed it, so he created a connection even before my birth.

When I first came to the ashram, I was four years old. At that time the ashram was very small: one hall, one room and one kitchen. All the residents slept in the main sadhana hall. Every morning they would pick up their beds and put them on top of

the almirahs and at night put them back on the floor and sleep. The only separate rooms were Sri Swamiji’s small room and the tiny kitchen. We had no money. When people gave donations, we would use it to buy food and other necessary items, and survive. But often donations were hard to come by. We did not have clothes to wear, so the males only wore a loincloth. The ladies had only one dhoti, which they would wrap around themselves. The community at that time consisted of two or three women, three or four men, one child and one guru. The whole movement and the work started in a very humble way.

During that period I received my initial training from Sri Swamiji. As I was only a small child at the time, I had the privilege of sleeping with him in his bed. While I slept, he would



give me yoga nidra and read books, scriptures and mantras to me. I did not know that this was happening, but he was training my subconscious mind. Although I was told that I was educated during yoga nidra, at that time I did not know what it meant. It was Sri Swamiji’s consistent and constant guidance which unlocked many closed doors of my consciousness.

When I had to give lectures, the theme and the understanding would come naturally without any prior thought, and I could speak on subjects that I never knew existed. Of course, I know about them today, but at the age of eleven, speaking about bio-feedback without knowing what it was, was an achievement. Sri Swamiji educated me and my psyche in this way. I was the guinea pig for his experiment with yoga nidra and he was the researcher. And he has succeeded.

There were other kinds of training too. Sri Swamiji would often wake me up at night when everyone else was asleep and take me into the garden. He would point to the stars and tell me about the different constellations, and after half an hour say, ‘Now go back to sleep.’

In 1971 I went to Europe for the first time. Sri Swamiji was in Kolkata and I was in Munger. Suddenly one afternoon there was a phone call: ‘Send Niranjan to Kolkata. He has to go to Europe the day after tomorrow.’ The same night I was dispatched from Munger to Kolkata, and given fifty rupees for expenses on the way. It was night time, the train would arrive in the morning and there was nothing I needed. But for the first time in my life, I had fifty rupees with me. So, how to spend it? I purchased some peanuts and ate them till midnight. The cost would have been about ten rupees, which was a lot of money at that time.

The next morning when I got off the train, Sri Swamiji was waiting on the platform, and he said, ‘Accounts?’ So I took out the remaining forty rupees and gave them to him. ‘What happened to the ten rupees?’ he asked. I said, ‘Swamiji, I had peanuts.’ He looked at me and said only one sentence: ‘Even though you may have money, learn to live without using it, because it is not given for your use. People give money to the mission, not for anyone to satisfy their likes or desires. Therefore, you don’t have the

right to use the money that people have given for the mission on yourself.' That was a great learning for me.

It also indicates Sri Swamiji's belief. He lives that philosophy even now. He constantly reminds us that you cannot use the resources of the ashram for your own benefit. People have not given them for your use, but so that you can use them for others. You are only a postman. When the postman delivers the post, he may have a bag filled with envelopes containing money, but he does not use the money, because his job is just to deliver the letters. A sannyasin should have that approach with funds, with resources and with centres.

Even today Sri Swamiji tells people, 'When you come, don't give me anything for myself. Don't give me flowers or stones or candles or chocolates, but give me items which I can give to other people who have nothing, such as a blanket, a pot, a container of something, a dress, a t-shirt, and so on. Whatever is given should be useful for the person who will receive it through me.'

This teaching remained with me very strongly. Once I was travelling from South America to Australia and the Air France flight landed in Papeete due to bad weather. We were stuck on the island for three days. The Colombian people had given me a donation to give to Sri Swamiji in Australia. It was in an envelope, about three or four thousand dollars. I had no travelling money, so for three days I sat in the transit lounge, waiting for the next plane, and survived on water and tea only. When I reached Australia and told Sri Swamiji what had happened, he said, 'Why didn't you use the money?' I said, 'Because of your training. The money is not mine. It has been given for a purpose and I can't use it.' I believe he was happy to hear these words.

In the early days of the ashram, I and a few other sannyasin aspirants used to go to the market with a sack and pick up the green leaves from the discarded vegetables, bring them back, cut them up with scissors, remove the rotten bits, and we would eat that. If we had salt sometimes, it was like a feast. It was in this period that Sri Swamiji nurtured us and taught us, and the little comments he would make have remained imprinted in my mind.

Once he asked me, 'What do you want to become?' I said, 'Like you.' He replied, 'There are only two ways to radiate light,

you either become a candle and burn yourself or become a mirror and reflect the light. The choice is yours.' I am still thinking about it. Then, one day, in reply to a question I had asked, he said, 'Look, you have to know your mind. There is no noise in the world and there is no peace and silence in the Himalayas. Noise and silence both exist in your mind. If your mind is noisy, you will never find peace in the Himalayas and if your mind is quiet, you will never notice the noise in the world. So don't ever think of going to the Himalayas, but work on yourself.'

Sri Swamiji would even describe the most complicated yogic concepts to me in simple story form. Once he was giving a lecture on pratyahara. Afterwards I asked him, 'Swamiji, what did you say? Can you explain it to me as a story?' Then he told me the story of a king who had four wild horses. Sri Swamiji said he had told this story in his lecture. Of course if he had, I would have remembered it! In his lecture he had used yogic terminology on pratyahara, dharana, states of mind, etc., but when I asked him, he told me a story.

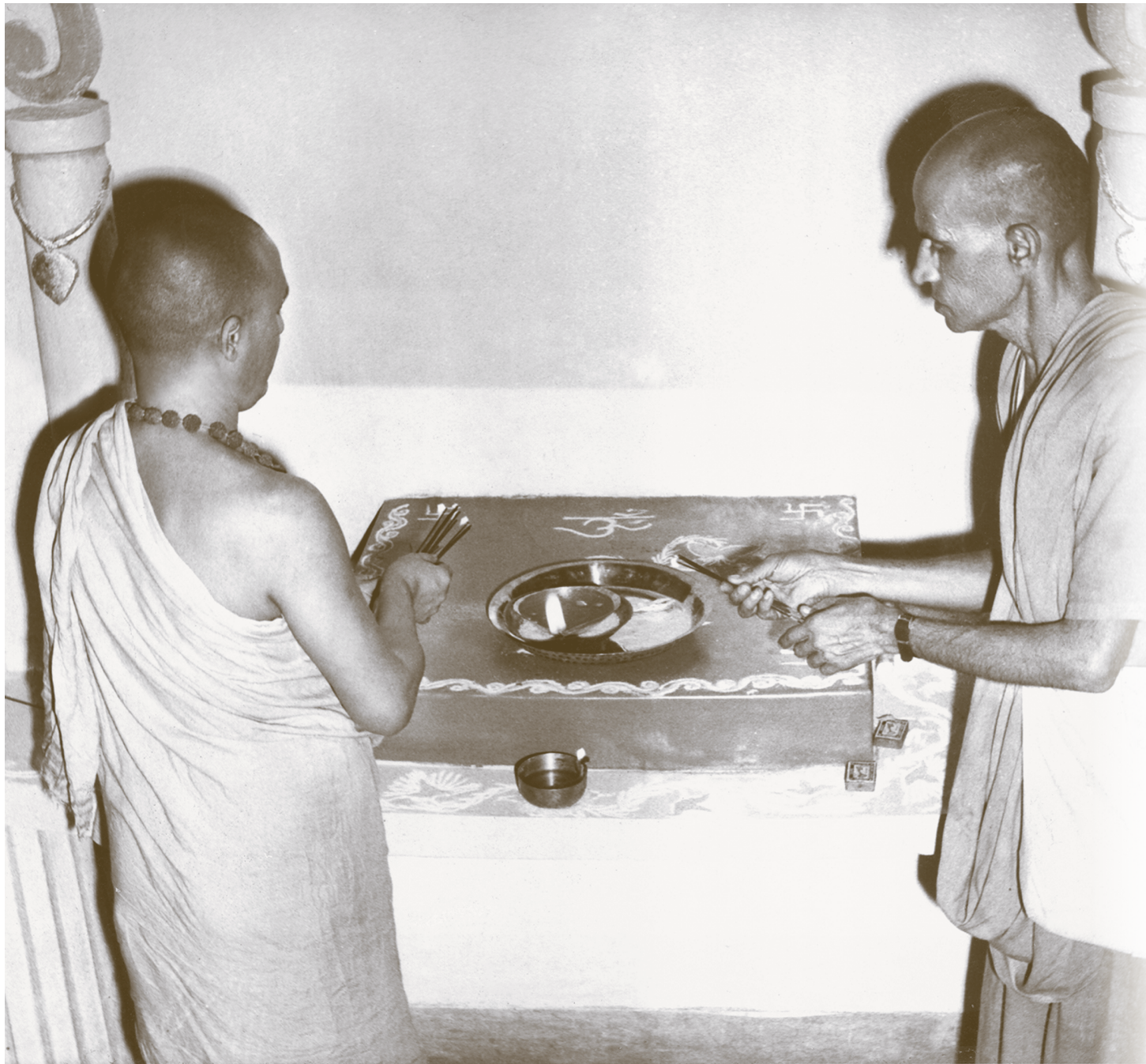
Once, a king had four wild horses which he was unable to ride. He issued a proclamation throughout the land, inviting people to try and tame the horses. Whoever succeeded would get half the kingdom. Many people tried, guided mainly by the rich reward, but nobody was successful. However, one day a young man came who said, 'I will try to tame your horses. The only condition is that you give the horses to me for one year, at the end of which time I will return them to you.'

A year passed and there was no news. Then one day four beautiful horses approached the palace with the rider astride the first one. The king was very happy and asked the young man how he had trained the horses. The young man said, 'After you gave me the horses, I let them run free. When they ran, I would run with them. When they rested, I would do yoga nidra. When they drank water, I would make my cappuccino. When they ate their grass, I would make my roti, dal and sabji. Eventually, they recognized me as the fifth horse. One day I put my hand on their coat. They didn't like it, but gradually they became used to me touching them. Then one day I put a bridle on them. They didn't



like it, but eventually became used to it. One day I saddled them. They didn't like it, but became used to it. Through this friendship I was able to come close to them and make them obey me.'

After telling this story, Sri Swamiji asked me, 'Do you know who those four horses were?' I said, 'No.' He said, 'Those four horses represent manas, the rational mind, buddhi, the intellect, chitta, memory, and ahamkara, ego. These are the four wild horses within us that we have not yet tamed.' He said, 'Do you know why we have not been able to tame them?' I said, 'No.' 'Because we have not



made friends with them. We have all tried to master them, which is why nobody succeeds. People work with their mind not to become friends with it, but to suppress or subjugate it.' Through such stories, Sri Swamiji taught me the entire philosophy of yoga, using very simple symbols and examples. In this way he made me grow in life and also in yoga.

As far as I am concerned, I am a very ordinary person. I don't know what other people see in me, but I know what I am. If you tell me that I am a dog, I won't become a dog because you have said it. If you tell me I am brilliant, I won't become brilliant because you have said it. No matter what people may say about me, I know what I am. I was born in a very humble, low-income family. So, coming from this very ordinary background, I was elevated by the grace of my guru to a point where people love me immensely today. Without guru's intervention in my life, I would still be an ordinary person.

The only difference is that there is a focus in my life, and there is an idol whom I can emulate. Swami Satyananda had his own hero in the form of Swami Sivananda, and I have my own hero in the form of Swami Satyananda. He has loved me, he has made me what I am and he continues to mould me in many undefined ways even now. At the same time I want to make it clear that he is not at all attached to me. Absolutely not.

His teachings have always made me see the freedom in life. When I first went to the West in 1971 at the age of eleven, his last instructions to me were, 'You are going abroad. I will not bind you to sannyasa. If you wish to choose another path, you are always free to do so and you will always have my support and blessings.' What a nice thing to say! He wasn't binding me to anything, but allowing me to express myself and providing me with opportunities to develop. In this manner, he has actually taken care of me from day one till today, continuously guiding, inspiring and encouraging me. I feel privileged, humbled and fortunate to belong to a tradition which has the inspiration of two great masters, Swami Sivananda and Swami Satyananda. And I am fortunate to be under their shelter."



Guidance

Sannyasa is not merely an order,
It is a complete spiritual life –
Both exoteric and esoteric.
Manifestation of unqualified consciousness
Takes place
And the light of the atman shines.

Why sadhana for a sannyasin?

Let him stand as a witness,
Let him stand as a non-doer.

Various yoga practices
Constitute gross practices for a sannyasin –
For these practices do not eradicate

The dross of inner life
Nor do they bring the knowledge
Of the true spirit.

A sannyasin should enter into ashram life
And stay there for quite a long period
In a life of spirit and service
And thus render himself
Humble and egoless.

For a sannyasin
There is nothing as sadhana
And nothing as an ultimate.
Even the state of turiya

Is non-existent for a sannyasin
Because sannyasa is to attain total
equilibrium.

Spiritual state is eternal,
It is always there,
This a sannyasin has to know.
Renounce the sacred thread
And chop the tuft
And renounce the association
With the previous relations
Together with caste, tribe, sect.
All these constitute the gross man.

Gradually the stages of sannyasa will
manifest,
Spirit of service will unfold
Various stages of sannyasa.
Guru is the master key for a sannyasin.

Do not go the wrong way
When you are convalescing,
Do not ignore the rules in sannyasa.
Live by yourself
Free from attachment.
Do not attend marriage ceremony
Burial ceremony, ancestral worship.
Very few can see why.

When sannyasa blooms
And knowledge dawns
And power unfolds
It sanctifies history and posterity.
One single sannyasin
Can be the creator of an epoch,
A seer of intuition
And a mastermind of traditions.
Keep this ablaze in your mind,
Step into sannyasa.

Satyanaand

In 1971 Sri Swamiji travelled to Colombia for the first time, a country that would welcome him again and again. Many lives were revolutionized on this very first visit. Ignacio Copete tells us about his.

My guru, the purpose of my life

"Every human being needs guidance and a purpose in his life. Usually we try to find our purpose in worldly things, but they are always incapable of fulfilling that need. Every time we think that our new toy is going to be the 'real' purpose of our existence and that our search will end. But it always turns out to be a deception and our search continues for the next 'real' reason for our lives.

The situation is no better when we look for guidance in our so-called friends who are just as blind as we are, or worse. Sometimes, we decide to become our own guides, only to be guided by our own egoism and ignorance.

I, as an ordinary human being, was also in the same predicament and on the same search. My search ended on an unforgettable afternoon in June of 1971 when I first met my guru, Swami Satyananda Saraswati. At that time he was making his first trip to South America, accompanied by a swami who was going to be our guide at the Satyanandashram in Bogota.

Finding Sri Swamiji finally gave the purpose and guidance to my life. To serve the guru, and through him our fellow human being, is the loftiest purpose this individual can find, a purpose which at the same time helps others and is one of the fastest ways to advance on one's own spiritual path.



There are very few living masters in the world who can provide the guidance that Swami Satyananda gives to all who are willing to receive it. He has realized in himself the truths and techniques of the sciences of yoga and tantra, and thus fulfils the requirements for being a true guide. He fully understands both the eastern and western mind, making comprehensible to both all the yogic principles and practices. The training of the mind that we receive in the West usually makes many teachings of the great Indian masters inaccessible, but this does

not happen with Sri Swamiji's teachings. They are perfectly geared to the understanding of the western mind and take into consideration all the environmental circumstances of our culture.

Life has become meaningful and easier, and has a definite path, ever since that unforgettable afternoon in Bogota when the reason for my birth was fulfilled. Many things are yet to be learned, but with the help of Sri Swamiji every day we advance another step in the path of spiritual development."

Instructions to the Disciple

Swami Satyananda Saraswati

There is a state or experience a little beyond the mind in which you can see a person or an object that you love very much. You can materialize them on your inner plane of awareness as clearly as reality. This happens when your consciousness is raised. Then the image appears and becomes clear. In this elevated state, you can see the guru just as if you were sitting in front of him and he was talking to you.

The disciple should be able to develop this awareness. Then he does not need the guru physically at all. There is no difference between that state of awareness and physical contact. It is exactly the same. In fact, that state of awareness may even be more tangible than the ordinary one. If you can visualize or feel me in moments of solitude, that is far more fulfilling and satisfying than communicating with this physical form. You can try.

Develop this awareness by practising a little every day, for half an hour to an hour. Once in a month, once in a week or once in a day, practise this. Develop the inner awareness. Have communion with your guru, inner communion. That is more potent and real than the outer one. You will know it after practising a few times. It is not unreal. Perhaps this seems real and that unreal, but it is only because that is a higher awareness.

You must understand that physical distance is not mental distance. Mental distance is not emotional distance and emotional distance is not spiritual distance. What is 60,000 kilometres physically may be nothing in the mind. The mind does not work through the physical plane; it has another mode of travelling. The mental distance is called a field, just as there is an electromagnetic field or radioactive field. In yoga it is called a *loka*.

There is another principle that must be understood: guru and disciple may appear to be two, but in truth they are one.

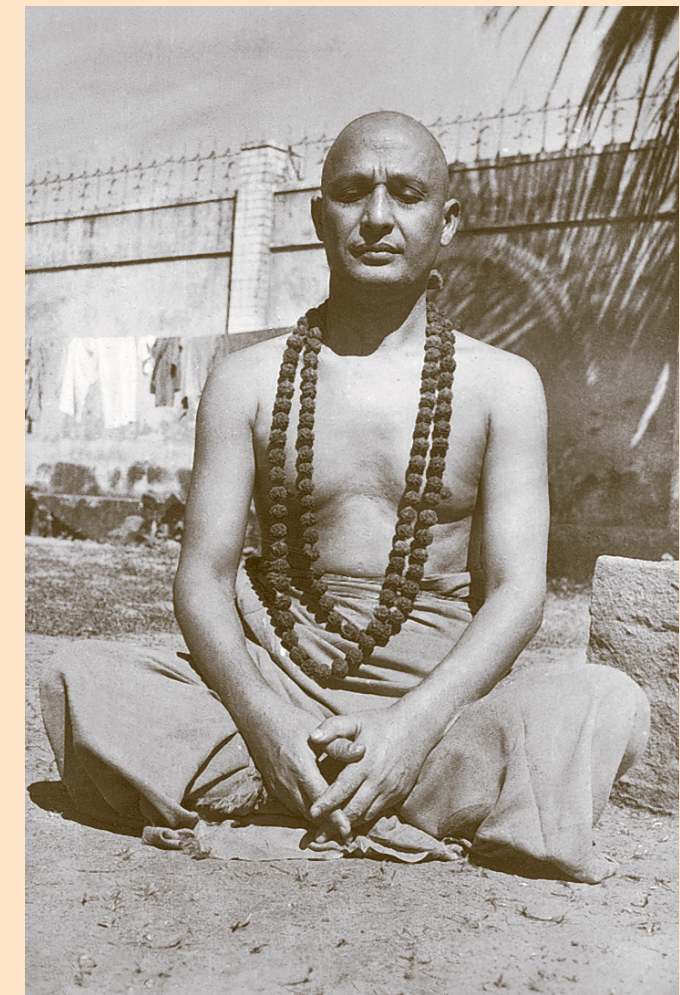
The duality is only an illusion. There is one energy flowing in guru and disciple. The bodies are two, but the energy is one. And if guru and disciple are one, where is the difficulty in communication? This is the principle and philosophy which one has to realize. In quantum physics they don't even accept that there are two bodies. They say that the difference is an illusion, the experience that you are having is not true; it is only an experience.

So disciples should first of all understand the true philosophy of their relationship with the guru. You must come to the conclusion: 'I and my guru are one'. When you practise higher spiritual practices, this truth must be ingrained in your mind. Duality is a path, non-duality is the only truth. Guru and disciple do live in their bodies, but the energy in them is the same; therefore, distances do not matter at all. My disciples can always communicate with me, they only need to dial.

The relationship between guru and disciple is very difficult to explain. You may go to a teacher and learn yoga from him; that is one kind of discipleship. It is an academic relationship. You may receive a mantra from somebody and become his disciple, and that ends the matter. Or you may receive sannyasa from somebody, he becomes your guru and you are his disciple, and that ends the matter. But when you want to tread the spiritual path and amplify your spiritual consciousness, when you want to see the inner light, then you must have a definite relationship with a guru and that relationship is very, very intense. Cold or lukewarm relationships will not do on this path. There has to be intensity, more intensity than the relationship between mother and child, more intensity than the relationship between two passionate beings. The awareness has to be total; just a little awareness is not enough. By the intensity of your relationship with guru, a link is formed between you and him. Go to your office and the guru is with you. You sleep at night, he is there.

You eat and he is there. He is always with you. That is the true relationship between guru and disciple.

To experience this relationship, first of all you must completely accept your guru and know that you are to be controlled by him at every moment. Sometimes he may get angry and abuse you, kick you or put you out the gate; all these things must be accepted too. The disciple is one who is always



controlled by the guru, otherwise even if you work very hard in spiritual life and develop some experiences, you may return to the normal state afterwards. If the guru asks you not to sleep, to keep quiet, not to argue, you must obey without a thought or hesitation. With guru, the sadhaka disciple should have no personality; only then he can be helped. You must establish a relationship in such a way that whatever the guru says is final. There is no second word

on it, no argument, analysis, judgement or afterthought. What the guru says, the disciple has to follow quietly, whether it is right or wrong. It does not matter if you make certain mistakes in your area of work because of what the guru has asked you to do. If you are working in the kitchen and he says, "Keep the wheat outside," and then ten bags of wheat are destroyed by rain, it does not matter. It may be a material loss, but it is a

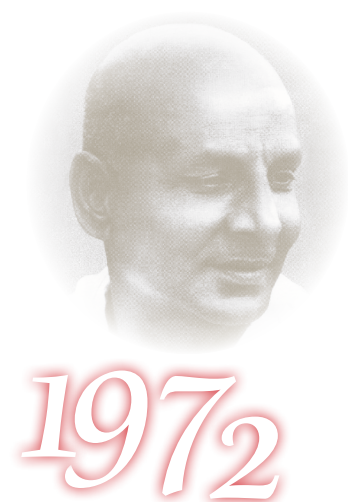
spiritual gain because you obeyed the guru. Until such a relationship is established, the disciple should not attempt higher sadhana, otherwise he may be misguided in the inner realms.

A guru does not exploit the disciple. If the disciple has great devotion, the guru can never exploit him. Only if the disciple is selfish, can the guru exploit him. Many people say that the guru exploits disciples, but it is my experience that the guru can never exploit an unselfish disciple. The guru can only exploit a selfish disciple. An unselfish disciple, a sadhaka, never loses anything no matter what the guru asks of him because he goes on developing his higher consciousness.

The relationship between guru and disciple is not a social or religious relationship; it is a spiritual relationship. For the body you have bodily relationships; for the mind you have mental relationships; for the emotions you have emotional relationships. You have fraternal, paternal, maternal, emotional and sexual relationships. These are the bonds that keep people together and maintain a constant flow of energy between them. These relationships belong to this world. They belong to the mind, emotions and body, but what about the spirit? What about your deeper consciousness? You must have a relative with whom your spirit is linked. Guru is such a relative with whom your spirit, your inner consciousness is linked.

The relationship between guru and disciple is man's higher, ultimate and spiritual need, without which he cannot experience spiritual fulfilment. In the normal course of life, you have your experience and I have mine, but the relationship between guru and disciple is always spiritual, even if you are discussing accounts or money. Wherever you go or whatever you do, this awareness must be maintained. ॐ





February

A three-day program was held on the occasion of Basant Panchami, BSY's foundation day, and preparations began for the 1973 Golden Jubilee celebrations.

Swami Atmananda, from the Belfast ashram, Ireland, inaugurated the second ashram in Belfast.

Swamis Nityananda and Shaktimitrananda from BSY conducted three one-week seminars in Bhuj (Kutch).

March

Swami Satyananda commenced a two-month tour with a group of nine disciples and conducted seminars in Raigarh, addressing thousands of people at Rajnandgaon and travelling through Nagpur, Gondia, Betul, Satna, Rewa, Jabalpur, Mirzapur and Gaya.

From March to June, Swami Atmananda conducted yoga seminars in London and Belgium and toured Europe, extending the invitation to participate in the Golden Jubilee.

April

Swamis Satchidananda and Maheshwarananda from BSY became teachers at Vienna Yoga Ashram.

July

A course for children was conducted at BSY by Swami Shantananda, under Sri Swamiji's guidance.

Swami Agnimitrananda from BSY left for Colombia to assist Swamis Kaivalyananda and Amritananda.

There was a three-day celebration of Guru Poornima in Munger.

August

Swamis Akhandananda and Satyamitrananda from BSY were sent to assist the Belfast ashram.

Rishis Vasishtha and Arundhati formed a new ashram in Newcastle, UK.

September

Sri Swamiji conducted seminars in Sambalpur, Bilaspur, Rajnandgaon, Nagpur and Raipur.

November

Swami Kaivalyananda from BSY toured Colombia.

Swamis Vedananda and Satchidananda from BSY travelled to Australia, Singapore and South-East Asia.

A three-month practical yoga sadhana course commenced at BSY under Sri Swamiji's direct guidance.





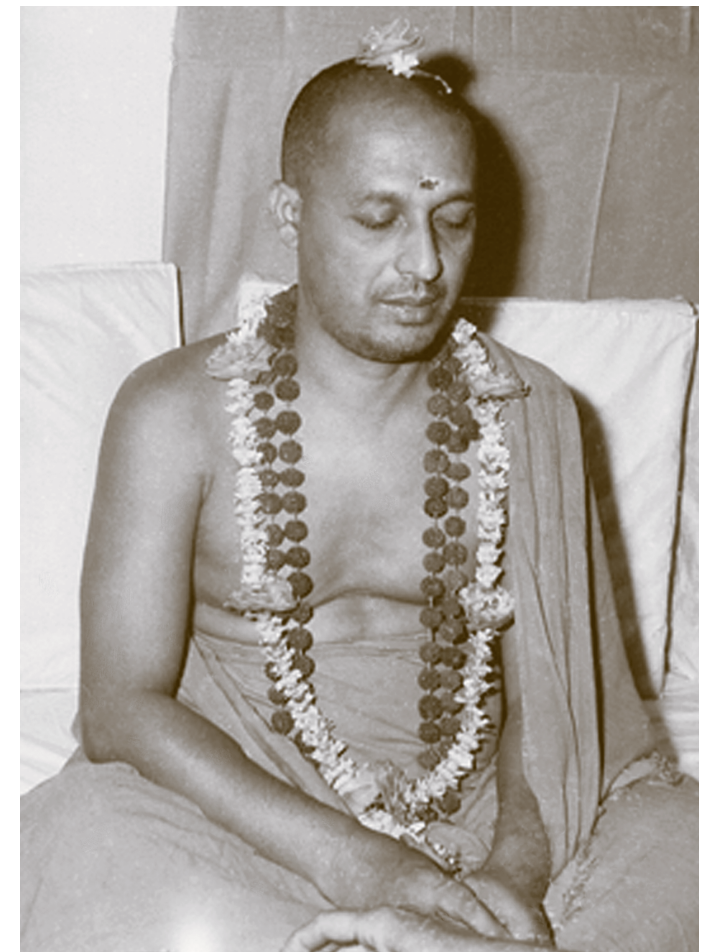
Preparations began for the Golden Jubilee celebrations to be held in the following year, with swamis touring in India and overseas to publicize the event. This appeared to be a year of consolidation. Sri Swamiji did not travel overseas in 1972, but continued to guide and inspire the yogic revival from Munger. He left the ashram only twice, first in March-April and then again in September, on both occasions to travel through the cities of central India.

Elsewhere in the world, Satyananda Yoga centres were growing rapidly. Several swamis from BSY were sent to different corners of the world to assist the process and maintain the purity of the tradition.

In Europe, Rishis Vasishtha and Arundhati helped lay the groundwork for the spread of yoga. Earlier they had established the first ashrams in Belfast, Northern Ireland, and Vienna, Austria, and this year saw the opening of yet another ashram in Newcastle, UK. Rishi Arundhati describes the success of yoga in Europe very simply.

I was able to serve

"When I had the good fortune to meet Swami Satyananda, I had been a very accomplished gymnast, so there wasn't a yoga asana I could not do. But I had never had tuition in yoga asanas. I am one of the very fortunate people who had the opportunity to be taught asanas by Swami Satyananda."



When he introduced us to asanas, he took six very simple variations of vajrasana. He called this series shakti bandhas, which he translated as energy releasers. They included pranayama, concentration on nasikagra, manipura chakra and many different components, which I later found out was kriya yoga. He also introduced us, from the very beginning, to mudras and bandhas.

As a beginner, it was an eye-opener and quite an experience. Because I had a lot of experience in gymnastics and because Rishi Vasishtha was a graduate student of philosophy, Sri Swamiji told us to take the message of yoga to others and to give yoga



classes. For about two years I taught the shakti bandhas. That was all I knew and the results were amazing.

A student who had diabetes said, 'Since I have taken up these practices my blood sugar has normalized.' A student who had epilepsy said, 'Since I have taken up these practices I don't have seizures any more. My doctor has taken me off the medication I was taking to control the seizures.' So even with my limited knowledge of how to actually teach yoga asanas and their effects, simply by teaching this one set of asanas that Sri Swamiji had taught us, I was able to help many people to not only become physically well, but also to attain a much happier state of being."

The year was catalytic for another sannyasin who would later become one of the pillars of BSY. Swami Kaivalyananda tells us the story of his connection with Sri Swamiji and the yoga

movement. After completing the three-year sannyasa training course in 1972, he was sent overseas to propagate yoga in South America, returning to India to run the ashram in Dhanbad 13 years later, then again sent back to Colombia for three years. Recalled to BSY in 1997 to assist with administration, he is a steady presence in the ashram and a source of guidance and inspiration for all aspirants.

Live in the present

"I believe that my present life is the continuation of a previous one. When I was four or five years old, I would see my parents rise at three in the morning to do sadhana and chant mantras, then at five they would go to the temple. I also used to get up early and it was the best time of the day for me. Every day without fail I would go to the temple because I liked the

vibration, the chanting, the early morning light and of course the special prasad.

My parents often invited saints and swamis over and I would attend their satsangs and kirtan at night. After some time, there were spiritual enquiries: 'Who is God and where does He live? Who is superior and who is inferior? Is Rama superior? Is Shiva superior? Who should I worship and where will I find him?' These noble people would tell me, 'Until you find your guru you will not learn anything.' So I started searching for my guru.

My uncle, who was a tantric, had given me a sadhana for finding a guru. After doing the sadhana I was very restless and prayed that I do not live another day in that house. I was coming nearer to my guru and I felt that something unique was going to happen to prove it.

The same day Swami Satyananda arrived in the city. When I saw, heard and met him, I felt absolutely sure that he was the personality who was going to guide me for the rest of my life. I thought, 'How can I live near him?' I didn't know he was going to start the three-year sannyasa training course in 1970, but he enrolled 108 people, and I was one of them. There were no difficulties in leaving my family and home because I was happy. Everything that had happened to me previously had prepared me.

Whenever I close my eyes, I can visualize the first time I entered the ashram in Munger. I was called in front of Sri Swamiji, which was an extraordinary experience. He was not and is not a normal human being. His whole body was shining like a heavenly force.

So I started living the life of a sannyasin. Every second, every minute, every day, every month, every year, was extraordinary. At first I was afraid of facing Sri Swamiji and always sat behind him. One day, when I was very sick and not getting better, he asked me to sit in front of him. He looked at me and I looked at him, and that was that. The guru is so great that if you develop faith in him, it becomes a positive force within you. The guru's mind is a mind without confusion, without second thoughts. If we can develop that, we will experience miracles every day. A miracle is

something the ordinary mind cannot understand or comprehend. I could see by his look that I was being cured, and the next instant I was better. My life has been full of such experiences.

Sri Swamiji has said many times that a person who lives in the ashram does not need to practise sadhana. Sadhana is meant for those who live at home with responsibilities and obligations, but when you live in the ashram, karma yoga should be predominant. If we dedicate our life to selfless service, we can purify our body, mind and emotions and evolve spiritually. If you have a little time, then practise some asanas, pranayama, mantra japa and so on, but that shouldn't be your whole life in the ashram.

When Sri Swamiji was living in Rishikesh, there was not much to eat and no facilities. Water had to be brought from the Ganga, about one and a half kilometres from the construction site. The bedding consisted of only one blanket. If we can do even one percent of what Sri Swamiji did, we can cross the ocean of samsara. So we should always emphasize karma yoga and do everything with perfection, dedication, love and surrender.

We should also do anything we are asked to do. When I came to the ashram in 1970 for the three-year sannyasa training course, the first job given to us was to clean the toilets. Many people had come for self-realization and spiritual evolution, and they became very upset about this and left. But those who survived realized that we can indeed clean our own toilets and utensils. At that time, Sri Swamiji showed us how to clean the toilets with a piece of coconut coir and ash. Nowadays we use a long-handled brush, but during the three years of that course there was no soap for either the body or the toilet, and we used Ganga mud for both purposes. It was a great time of hard work. Whether in the garden or the kitchen, we worked with our whole mind. It was fantastic, but karma yoga is a subject we have to experience rather than talk about.

Sri Swamiji always told us, 'If you can learn how to live alone in the ashram, only concerned with your karma yoga and your guru, you will cross the ocean of samsara.' If we can do that much we will never be unhappy in the ashram. We will always feel blissful, happy, peaceful and contented. So this is the test – Eka Niranjana!





'One is stainless.' Next was, Do garbar, 'Two means mischief'. When you have time to kill, you try to find a friend here or there, and then something goes wrong. You can clap only with two hands. If there is only one, there is no noise, no quarrelling and no fighting. Who will you fight with if you are alone? That is the secret of living in the ashram and also in the outside world among thousands of people. If you live by yourself, you will have no problems.

The third point was, Teen latpat, 'Three means entanglement.' Fourth was, Char bantadhar, 'Four means chaos.' A person who is happy and contented knows the secret of how to live alone and follow the guru. It may be difficult in the beginning, but if you can achieve it, your life will change. Whatever the guru says is a mantra, and a mantra has power and force. It can change the direction of your life.

The main teaching I have received from Sri Swamiji is how to live in the present, accepting positively what we have today, accepting the people around us, appreciating life. We can transcend time and space, we can gain very high experiences if we can enjoy the present moment.

After the sannyasa training course was over, Sri Swamiji asked me three or four times, 'Do you want to go to foreign countries to teach yoga?' I said, 'No, I am afraid of that bird which flies in the sky. I am happy to be here with you.' I was afraid of going anywhere. The fifth time he said, 'You have to go because I know where a disciple can progress, where a disciple can best extinguish his samskaras and how he can evolve. If a disciple has a quality, he should share it with others.'

After Sri Swamiji made that decision, I was very nervous because I had not read any books. Even now I have never read any of his books, except maybe a few sentences here and there. I knew that

in foreign countries people were well-informed and well-read. If I hadn't even read one book, what could I tell them? That was the greatest source of my fear. On the last day he called me and said, 'Are you ready?' I said, 'Yes Swamiji,' but my pulse was racing.

A disciple cannot hide anything from the guru, neither thoughts nor desires, neither love nor hatred. You are transparent; he can see you through and through. So he knew I was nervous. He said, 'Bring your bag. I want to see what you are taking with you.' My bag was full of books because I had thought, 'Some day I will have time to read them and talk about them.' Sri Swamiji did not allow me to take even one book! He said, 'Whatever you have got is sufficient for you and for them. They don't need books. You don't need books.' He gave me a very special look which penetrated my unconscious, subconscious, superconscious, every level of my consciousness, and into the depths of my heart. He said, 'I will be with you. Don't worry.'

Then I left for Colombia. I was there for ten years and there was not a single day when I did not feel Sri Swamiji's presence. He was with me then and he is with me now. The guru is a cosmic force and when he is with you, you can do things you didn't know you could. You can be like Hanuman. When you become the instrument, nothing is impossible.

I used to travel to many cities to give programs and I never had time to prepare my lectures. Just before starting the lecture, I would close my eyes, remember Sri Swamiji and say, 'You are the only person, the only force who can help me because you know that I don't know anything – and if you don't help me, then it is your problem because I am representing you.' Then the force would come and take over."



Message to the Sadhaka

*In fact the power is in you.
What you need is confidence
and a little practice.*

*Even now you have that power,
though it lies unseen.*

*Realize that power
through direct intuition.*

Within you is the wisdom!

*Dive deep, go in,
and you will realize the pearl!
If you concentrate and meditate,
you will see the truth actually.*

That is siddhi!

*Whenever you think,
think confidently.*

*Be sure whatever you think
must come to pass.*

*You have to realize the highest,
minor siddhis cannot guide you.*

*Hold this knowledge
to sustain your practices.*

*Let the form become abiding
and awareness perpetual,
then you will see the Light.*

*Form will become conscious.
This is the symptom of progress,
this is the key.*

Satyana

Ashram Life

Swami Satyananda Saraswati

The science of ashram life was planned long, long ago. Its purpose was not merely to provide a retreat or relaxation from everyday tensions, and not even to just give a spiritual glimpse of one's daily practice. The very purpose of ashram life was to create an environment where everybody lived and worked together. Ashrams were managed by rishis and munis, who were people of perception and vision. They were more concerned with humanity than with any political, social or economic system, and they realized that unless man's tamasic nature was contained, it would not be possible to create an ideal society.

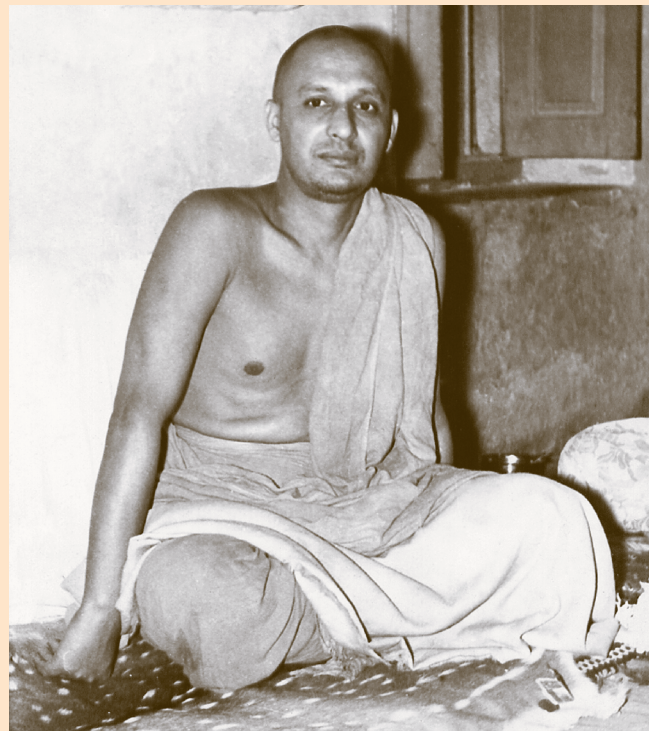
In the most ancient veda, the *Rig Veda*, there is a mantra: "Let us go together, speak together, think together, deliberate together. Let our mantra, our institutions, our deliberations, all be the same." This was the spirit behind ashram life. In different periods the structure of the ashram did vary, but the spirit remained the same – everybody getting up and going to bed at the same time. Whether working in the kitchen, garden, fields or cowshed, everybody worked as a community.

The individual mind is part of a homogeneous and universal mind. Just as a light bulb is not a separate unit by itself, but part of a greater complex which is directly or indirectly connected with other light bulbs here and elsewhere, similarly this human mind which everybody possesses is a part of the whole. Since we are a part of the whole, we can influence the whole, but because we have isolated and misinterpreted our mind and personality, we have been suffering from the experience of separation. We are forever talking about a community where people live, work, enjoy and suffer together, but as yet we have not formulated the ways and means to create such a community.

The ancient ashram system provides the basis of such a society. The ashram is a community in which hundreds of people are working with one spirit. Their minds are developed to a particular point of homogeneity; they are brought under the influence of one homogeneous concept and one universal contact.

Shram means labour, to work hard. The ashram was developed as a place where you have to work hard on two fronts. You work on the external front: in the kitchen, the garden, the cowshed, the factory, doing whatever is required, and at the same time you work on the spiritual front.

It is believed that spiritual enlightenment can take place only through meditation, but that is not correct. Spiritual illumination comes alongside karma yoga. When you live with your family, you do karma, not karma yoga, and when



you practise karma yoga and meditation together, spiritual enlightenment comes quickly. Therefore, all over the world the ashram culture was very prominent once upon a time. Householders would take a little time off from their hectic activities and live in an ashram for a short period, working there just like an ashramite, and then return home with a new realization and understanding about life. This helped them to have a better relationship with their family and also gave them an opportunity to assess their way of life.

When you live the life of a householder, you face responsibility. At the same time, householders in general are not aware of the purpose and objective of life. They do not know the spiritual purpose behind marriage and having children. When you come to the ashram, after some time this realization becomes very clear.

Ashram life is an aid to illumination every moment that you live there. In the ashram you do not meditate the whole day long, you work the whole day long. You see the glory of divinity while you graze the cows, work as a carpenter, in the kitchen cutting and boiling vegetables, when you look after the bank accounts, cash and cheques, see to the cleaning of the premises, take care of the sick from dawn to dusk. When the sun rises, you see the ashram humming with activity and when the sun sets, the ashram is still very active.

When in the ashram, people must practise selfless service. In the olden days, ashrams had a lot of agricultural land and cows, but now ashrams are slightly different. Nevertheless, you must give yourself selflessly. You also develop detachment in the ashram. Although you live and work with fifty or more people in the same spirit, you realize that at the end you are not at all related to them.

Detachment is a very important qualification for a person who wants to acquire peace of mind and progress spiritually. Detachment is not carelessness; it does not mean that you do

not love or serve others. In the ashram you learn to love, serve, work and enjoy without any attachment. You cannot grasp the concept of *akarta*, non-doership, just by a process of thinking; you can only grasp it by a process of living. Love without attachment is a very difficult idea to understand, but when you live in the ashram, you learn how to manage and live with people without involving yourself in complicated relationships.

In the calm, quiet and unassuming atmosphere of the ashram, you can also decide what you can be. Outside this is not possible. If you see an artist, you want to be an artist; if you see a sportsman, you want to be a sportsman; if you see a boxer, you want to be a boxer; if you see a cinema artist, you want to be a cinema artist; if you see a politician, you want to be a politician. You have no knowledge of your reality. In the ashram your minds are like clean canvases and so you realize what you have to paint on it, what you are capable of and what you can do.

All the *samskaras* come to the surface in the atmosphere of the ashram. In normal life this does not happen because there are many ways to escape reality. There are so many objects of sensual pleasure and distractions that your fears, anxieties, insecurities and passions cannot be seen. However, for an ashramite or *sannyasin*, all the deep-rooted complexes that were being suppressed come to the surface. This gives you a chance to know exactly what you contain. It is an opportunity to bring your deep-rooted personality to the forefront.

The ashram cannot be a permanent abode for anyone. It is a place where you can go for a short or long period of time in order to accelerate your spiritual growth, such is the atmosphere created there. It is not possible for everyone to take *sannyasa*, but it is possible for everyone to experience *sannyasa* life for at least fifteen days. From ancient times, ordinary people as well as monarchs have lived in ashrams just like *sannyasins* for fifteen days up to six months. During this period they would live in a very

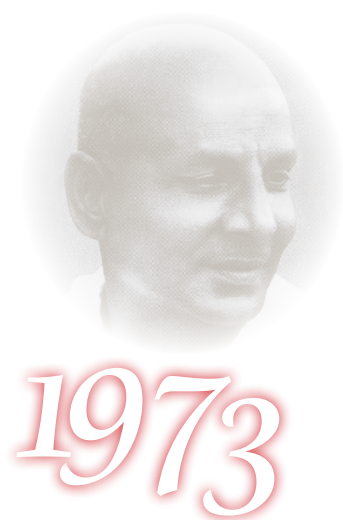
simple way. They were actually trying to transform the very personality. They would keep minimal possessions, sleep on the floor, not keep any money, ornaments or valuables with them, and eat only once a day. Thereafter, they would go back to their normal householder life and find that they were able to see the world from a better perspective and manage life in a better way. Their peace of mind and strength were greater.

I think everyone who comes to the ashram is benefited. Even if one derives minimal benefits, it is worth it. There is no negative effect from living in an ashram. There is, of course, only one point that we have to take care of. We must remember that the ashram and our home are two different situations. When we go to an ashram, we should not expect

the ashram to be a hotel. Then we can derive maximum benefits. For those who go to an ashram for a short period, this attitude is important.

You should try to become a part of the ashram, get into the swing and work hard physically with dedicated responsibility, with creative intelligence, with all the skills, techniques and knowledge you have at your command as a businessman, teacher or professor, carpenter or agriculturist, or even as an unskilled labourer. You should work in the same spirit as if you were working for your institution or home, and as if the people in the ashram were your kith and kin. And when your time expires, just close the file and leave. Then apply the same attitude to your family, work, money and profession. That is the message of the ashram. ॐ





January

Swami Satyananda conducted bhoomi pooja at the site of the future Raipur ashram.

Swami Niranjanananda travelled from the Newcastle, UK, ashram to Colombia to assist the yoga ashram there.

During this year, Swami Amritananda visited 77 cities in 46 countries to spread the message of yoga and to propagate the Golden Jubilee Convention to be held in Munger in October.

February

The Gya Yoga Ashram, Singhbhum, was inaugurated by Sri Swamiji, and Swami Brahmavidyananda from BSY, was installed as acharya.

March

Sri Swamiji travelled to Australia.

April

Sri Swamiji returned from Australia to India for meetings regarding the Golden Jubilee Convention, and then travelled to South America and Europe during April and May.

July

A three-day celebration during Guru Poornima was held in Munger with Sri Swamiji. After this the BSY swamis were sent throughout India to publicize the Golden Jubilee.

October

The Golden Jubilee was celebrated in the form of an International Yoga Convention. Delegates from abroad arrived on chartered flights and a large number of delegates from all parts of India participated. Gurus, swamis and saints from all over the world came together during this event to celebrate the 50th year of renunciation of Sri Swami Sivananda, and also to celebrate the 50th birth anniversary of Swami Satyananda.

At this function, Sri Swamiji was acknowledged by all as an adept

and the foremost exponent of yoga. Included among the guests were HH Jagadguru Swami Shantananda, Shankaracharya of Joshimath, Sri B.K.S. Iyengar, Swami Chidananda Saraswati of the Divine Life Society, Swami Sivananda from Assam, Kaviyogi Shuddhananda Bharathiar of Chennai, K.B. Sahasrabuddhe from Thane, Dr Srinivas from Patna, K.C. Joshi from Sagar, Vishnu Kumar Arya from Sagar, Prof Rao from Bhopal, Surat Chakravarti and Gayatri Devi from Kolkata, Dr John Mumford from Australia, Maharishi Mehi Das from Bhagalpur and countless other sannyasin disciples of Sri Swamiji.

December

Sri Swamiji and Swami Niranjanananda travelled to Rajnandgaon for a three-day program.





When I saw the avid enquirer again, summer had arrived in Munger. Intense heat beat down on our brows. The five-minute walk from the Main Building to the kitchen felt torturous. Yet there was joy. Succulent mangoes fresh from the ashram trees, coconut water and lassi, the fragrant trails of nightflowers, plaintive calls of the koel, the woodpecker assiduously pecking at the tamarind tree, ripening jackfruits, gulmohar trees in full bloom forming canopies of red, soft dawns, patient dusks, the translucent stir of leaves in still nights – there sure was poetry in the tapas of heat.

“I am surprised you are still here,” I said to the young man.

“I am learning to enjoy the summer!” he replied.

“So tell me about the 1973 convention. I believe it was a landmark event,” he asked now.

“Yes, it certainly was,” I replied.

The Golden Jubilee International Yoga Convention, scheduled to be held in October, was the major event of 1973. From the beginning of the year, Sri Swamiji’s more experienced disciples travelled throughout the world teaching yoga and inviting devotees and yoga students to Munger for the occasion. This was to be a huge event, celebrating the 50th year of Swami Sivananda’s renunciation and Swami Satyananda’s 50th birthday. The occasion inspired thousands of people to congregate for uplifting satsangs and classes.

With characteristic courage and humility, Sri Swamiji worked ceaselessly preparing for the convention and personally caring for the comfort of the delegates throughout all the events, as well as being the inspiring force directing this congregation of yoga sadhakas and spiritual seekers.

Sri Swamiji’s gurubhai, Swami Venkatesananda, has remarked in his reminiscences about the All India trip conducted by Swami Sivananda in 1950, that this ceaseless karma yoga was characteristic of Swami Satyananda:

“He alerted himself every time the train slowed down. As the train entered a platform, inspiring songs and Siva’s kirtans emanated from the tourist car. Thanks to the kindness of the railway officials, loudspeakers had been fitted to the tourist car, which broadcast Swami Sivananda’s recorded songs and speeches at every opportunity. Satyanandaji announced the intentions of the All India Tour and explained through the loudspeaker how best the people could take advantage of the golden opportunity.

At many centres Swami Satyananda often had to forego the joy of witnessing the various functions organized in honour of Swami Sivananda’s visit: either in the tourist car itself or at the venue of the public meeting he had spread the Sivananda-literature and remained in charge of the sale of these books.



Swami Satyananda had an additional duty to perform in northern India. He had to address several public meetings in Hindi, and convey Swami Sivananda’s message. In Bombay he thrilled a learned audience by his fluent speech in chaste Sanskrit.”

In Swami Venkatesananda’s message at the Golden Jubilee, this close friendship between the gurubhais is made clear again.

The golden light of yoga

“How does one pay a tribute to the multi-faceted spiritual diamond that dazzles, creating an astonishing pattern of ever-new beauty and eternal glory! We grew up together at the lotus-like feet of Gurudev Swami Sivanandaji Maharaj. Yet, Swami Satyananda was always someone special. Whatever he applied himself to was crowned with perfection; whatever he touched turned into pure gold. At the ashram in Rishikesh, there was not a single department of activity that Swami Satyananda had not handled and handled with extraordinary ability, dedication and devotion. His sadhana was integral; his siddhi is therefore perfection itself.

Today he shines as the golden light of yoga, and this light shines in the hearts of thousands upon thousands all over the world: they who have met him have been completely transformed, and they who have heard of him from his devotees have only one desire, to have his darshan – and all of them are wholeheartedly dedicated to yoga.

May Swami Satyananda live long! – is the prayer that every heart sings.”

The Golden Jubilee Convention had been publicized widely in India and overseas by travelling swamis. HH Swami Shantananda, Shankaracharya of Joshimath led the sannyasin section of the Dashnami tradition, praising Sri Swamiji’s work in spreading yoga for the upliftment of the consciousness of humanity. The presence of Swami Chidananda Saraswati of Divine Life Society reinforced the source of inspiration. Many other spiritual stalwarts and dignitaries expressed their solidarity for the cause of yoga and Sri Swamiji’s mission.

Among the staunchest of Swami Satyananda’s earliest disciples present at the convention was Professor Upendra

Baxi. He has edited many of Swami Satyananda's early books and written many inspiring articles for *Yoga* and *Yoga Vidya* magazines, defining yogic concepts and explaining the psychological implications of the practices. Even today Dr Baxi continues his allegiance to Sri Swamiji's mission. An experienced sadhaka, he is a practical man, once the Vice-Chancellor of Delhi University, well aware of the problems of the world and sincerely dedicated to working for the upliftment of humanity.

During the preparations for the Golden Jubilee celebrations of 1973, we find Prof Baxi equally committed and can sense his deep satisfaction that he has worked with Sri Swamiji for so long.

Eternal light of yoga

"Swami Satyananda's life mission has been to establish the creative vitality of the art and science of yoga in the contemporary world, which seems dominated by the decline of goodness and the ascendancy of evil. Sri Swamiji has shown through his mission the value of the perennial philosophy of yoga. His mission is spiritually distinctive in the sense that he is the founder of no cult or sect, but of a fellowship of human beings keen to recover their roots. Sri Swamiji's mission is also distinctive because he is a true renunciate. He has not allowed the yoga of power to overcome the power of yoga. His example provides a continuing education in the tradition of authentic

renunciation, extolling the importance of being in the world yet not of the world.

Sri Swamiji's mission constantly emphasizes solidarity with human suffering. He has, through precept and practice, sought to educate us, teaching that the foundation of a true spiritual morality is concern and responsibility for other beings who suffer. It is upon this foundation that the International Yoga Fellowship Movement and the Bihar School of Yoga are built. Sri Swamiji has thus added a new dimension to karma yoga. Through his mission he has taken the amara jyoti, eternal light, of yoga to all parts of the world, renewing hope, courage, compassion and solidarity for a better human future."

Gloria Nino (Swami Sivamaya) was among the early group of disciples in South America, working to fulfil her duties to the family and to the larger family of humankind, helping where possible in arranging the conventions which proved to be such an effective method of spreading the seed of yoga. She describes the Golden Jubilee Convention as 'a great landmark in the ushering in of the new era of yoga'. Here is her account.

The yogic era has been ushered in

"The world at large is becoming increasingly interested in yoga. The success of Swami Sivananda's Golden Jubilee Convention is evidence of this. Eleven thousand delegates from five continents, of different races and creeds attended it. Some arrived with their whole family to obtain the guru's blessing. The countries represented included India, Colombia, Curazao, Japan, Indonesia, Thailand, Australia, Denmark, Britain, France, Germany and Belgium, to mention a few. Let us hope that the seed will take root and germinate.

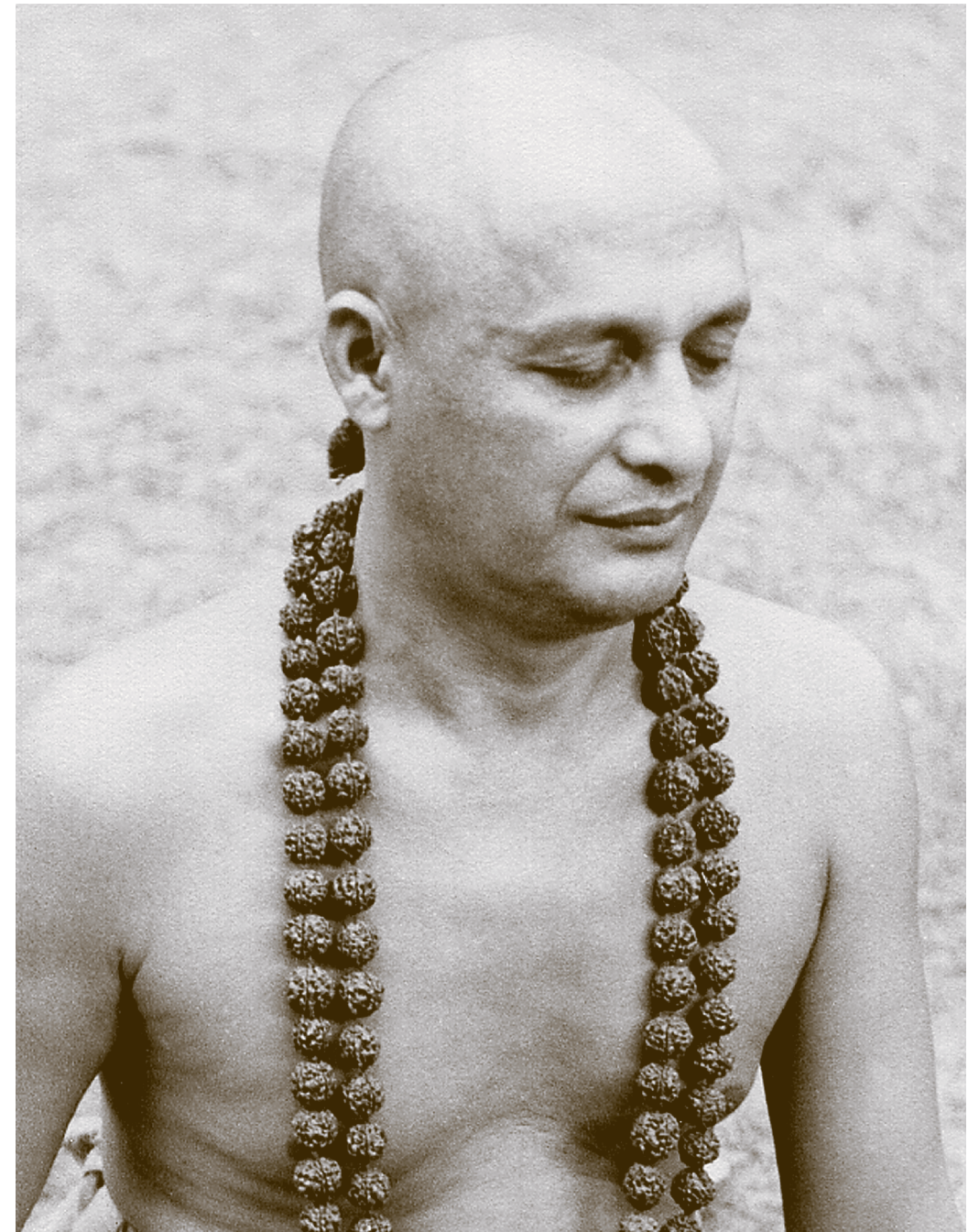
The substance of the convention speeches was this: we all have asked ourselves, some with greater intensity than others, 'Who am I? Why am I here? Where have I come from, and where am I going?' We are all striving to avoid pain and obtain some sort of permanent happiness which is beyond the contingencies of place and time. We sense that it can only be reached if the physical senses and intellect are transcended and the inner Self realized. We are convinced that the quickest and easiest method



is through yoga and that by progressively internalizing ourselves, our individual consciousnesses become merged. However, for control over our minds we must first develop control over our physical bodies through yogic asanas, etc.

Everyone was aware at the convention of the uplifting effect of spending several days in the company of realized beings who had come from different parts of India and the world to be present – people who were in control of mind and senses, and in whose presence the divine was felt.

Always outstanding was Swami Satyananda, who in his supreme simplicity gives one the feeling of a spiritual colossus and in whose presence divine love is keenly experienced. We consider this convention to be a great landmark in the ushering in of the new era of yoga; a revival. It is our mission, directed by our guru, to universalize yoga and make it a part of everyone's life."



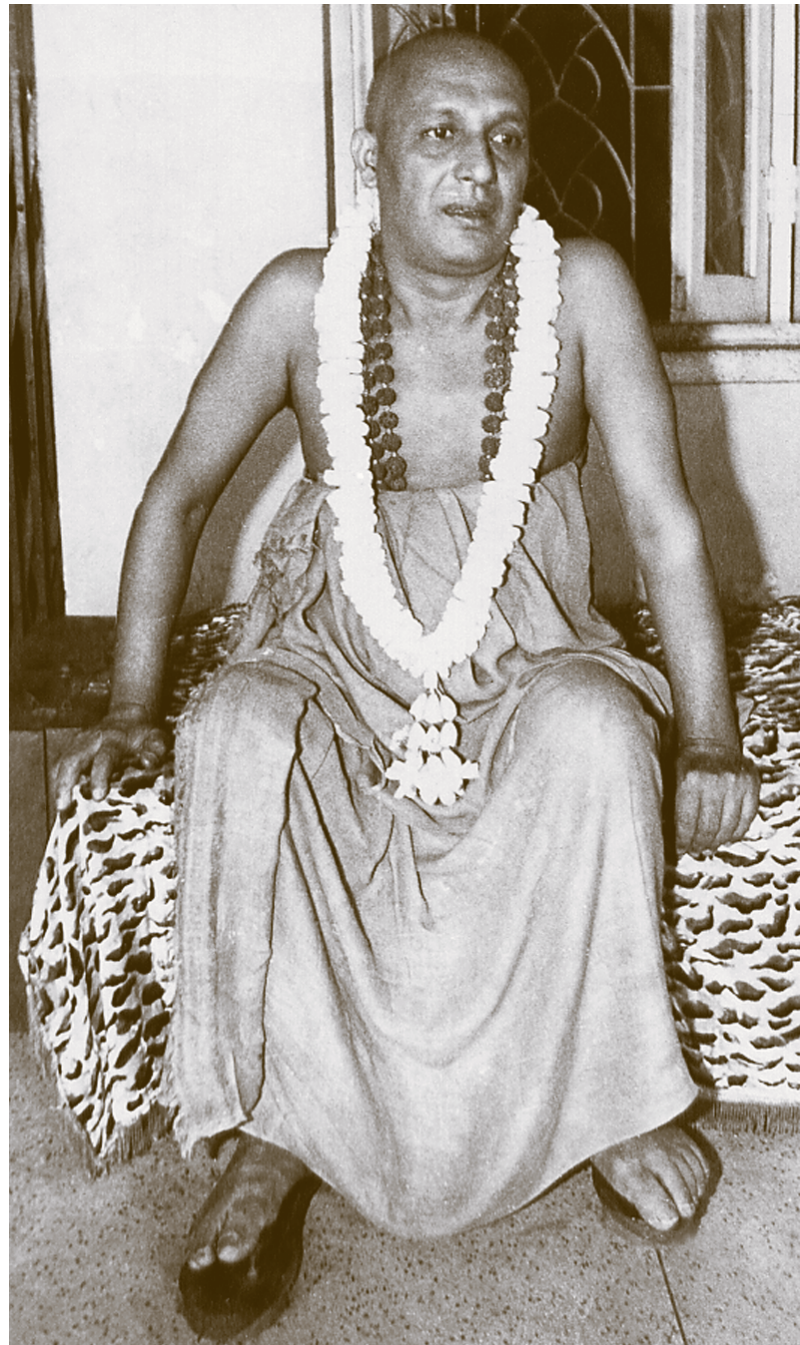
Organizing the convention was itself a sadhana, and a fitting end to the three-year Sannyasa Training Course, which had been a test of mettle for the 108 participants. Swami Nityabodhananda, one of the survivors of the course, can tell us about it.

What I want is steel

"From the beginning of 1969, Sri Swamiji had been planning to conduct a training course, for sannyasins. For months prior to the course, leaflets, posters and brochures had circulated throughout India at Yoga Mitra Mandals, schools, colleges and universities, and overseas groups also received this publicity material. Sri Swamiji's purpose was to train 108 sannyasins for three years free of charge. To fund this work he appealed far and wide, and gifts came pouring in. They included tons of exercise books, 108 stainless steel thalis, katoris and mugs, 108 bhiksha buckets, blankets, mattresses, malas, also rice, wheat, sugar and so forth. During the latter part of 1970, people started arriving from every country and every part of India. Their aim was to train for a life of surrender, self-sacrifice and devotion. On 8th September, 1970, Swami Sivananda's birthday, the course started with 108 sannyasins.

The first few days were hectic, adjusting to the communal living of the ashram. Every male swami was given two dhotis, a pen and an exercise book, whilst female swamis received a kurta as well. All personal possessions, such as suitcases, emergency rations of biscuits, street clothing, etc., were handed in. One man parted with his three-year supply of razor blades!

Meals were very simple – dalia with sugar, lemon and water for breakfast, khichari for lunch, rotis and sabji for dinner. During the first month Sri Swamiji had everything served on china plates, with cups, saucers and spoons. The second month we used aluminium plates and plastic cups. The third month it was bhiksha buckets and a queue system to the pots. Everything went into the buckets! If sweets



came, they were mixed with dal, sabji and rice. On one occasion tea, samosas, jalebis and chutney all went into the buckets.

Sri Swamiji conducted all the classes himself, beginning with one month of chanting Taittiriya Upanishad. Those who could not cope with the script learnt in small groups and the whole day was devoted to chanting, word by word, line by line and sloka by sloka, and we would follow. Sri Swamiji ate with us, gave satsang after breakfast, attended to office work after lunch. He was a superhuman dynamo. He never tired, the days flew, and his minute corrections of our pronunciation were both blessings and training.

The second month started with mantra japa and mouna. The whole month we practised from 4 am until dinner. Sri Swamiji maintained personal supervision of all sessions. The last week of this anushthana saw us split up into small groups all over the ashram and at Gol Koti. We slept on a blanket on the floor wherever we practised, and Sri Swamiji provided a little lal mungan, red toothpowder, for each of us and our meals were brought to us so japa would not be disturbed. We learnt our natural japa speed, which did not vary from hour to hour. Some did thirty-five malas an hour, some forty-two. Sri Swamiji kept up a flood of inspiration to help overcome aching knees, backs and fingers, and all the negative thoughts. First we practised simple japa and then progressed to chakra shuddhi, doing eleven malas in each chakra. At the end of the month we had a two-day break and then we broke mouna. One swami enjoyed mouna so much, he continued for about seven years, and some others carried on for a few months.

In the third month, Sri Swamiji conducted asana class. Everyone moved their bedding into the hall. Under these tight conditions we slept and practised every asana in the book now famous as Asana Pranayama Mudra Bandha. Sri Swamiji systematically dictated the name of the asana, the meaning of the name, the breathing technique, benefits

and precautions. English-speaking sannyasins took notes in Hindi, Hindi-speaking sannyasins took notes in English. From the notes, the book Asana Pranayama Mudra Bandha was printed.

By the fourth month winter had set in and Sri Swamiji taught us pranayama. He taught us nadi shodhana for about four hours a day and divided it into four stages, one week for each stage. The morning sessions started at 2 am on the roof, with four hours of bhastrika pranayama for one whole month. One swami continued with bhastrika and later on he practised night and day for years. The fifth month was devoted to ajapa japa and the sixth to kriya yoga, conducted by Swami Vedananda. This was the basic education. Also, we had classes in the physiological systems of the body, conducted by various swamis experienced in these fields.

By this time many swamis could not stand the rigours of long hours of classes and practice. There was no time for any kind of social life, personal life or entertainment. Kirtan was weekly, and one night we had akhanda kirtan right through until morning. Some swamis who could not cope left. Sri Swamiji was interested in training strong swamis, determined to finish whatever they had started. He said, 'What I want is steel. It doesn't matter if it is pure or impure, but I want steel.'

After this our venue was changed. After a week's stop at Raigarh we all went by train to Rajnandgaon, where Swami Satyabratana was constructing an ashram. By the time we reached there the roof was nearly ready to cast. We mixed the concrete and made a human chain, lifting it to the roof. Later we stayed in Rajnandgaon for some months, putting the final touches to the ashram.

Our next training was padyatra in the form of a 250-mile walk with bhiksha buckets to Sambalpur.

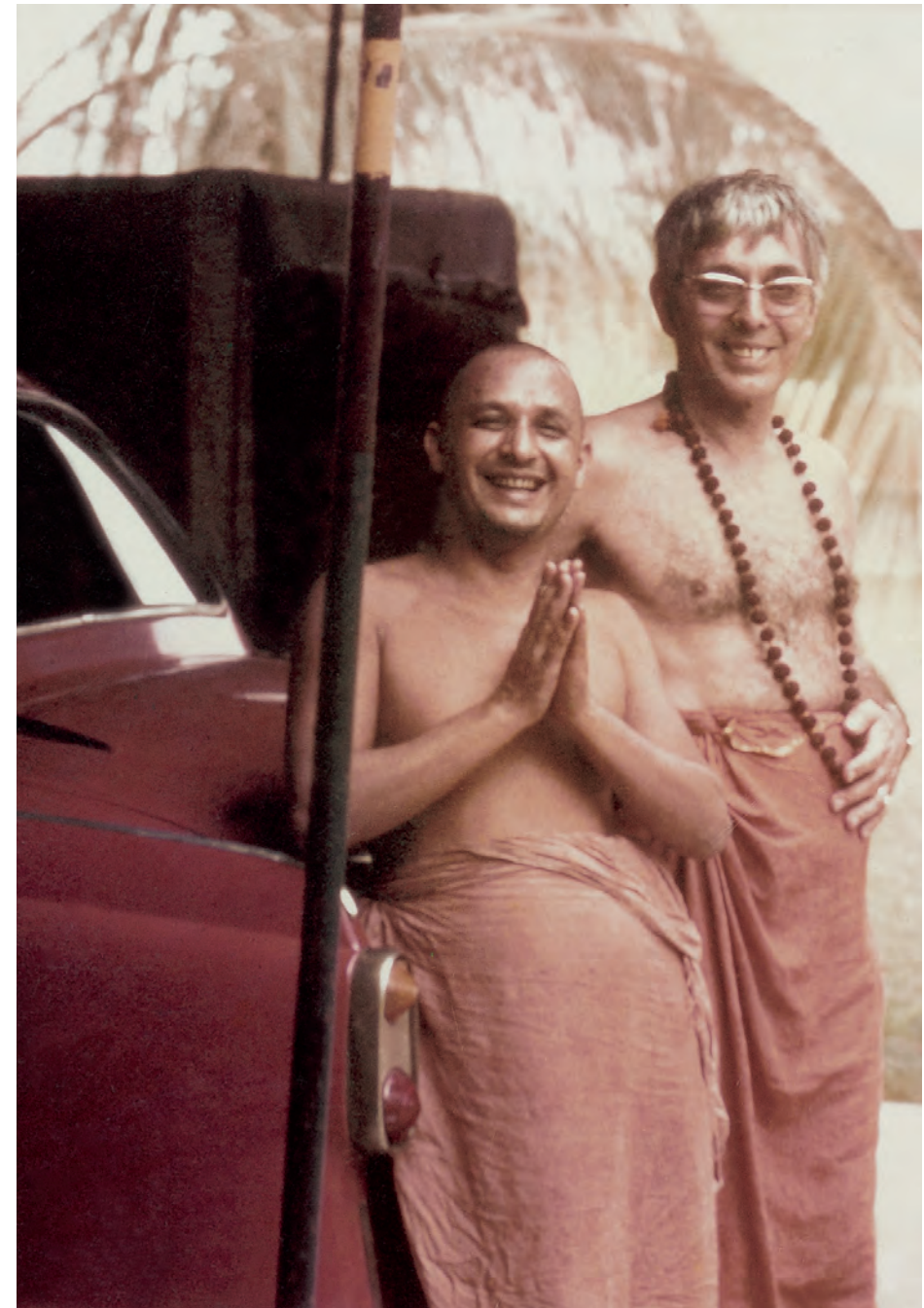
One by one or two by two, swamis walked through the countryside, begging for meals, sleeping in temples or wherever. At Sambalpur we had a Yoga Convention. Each swami had to deliver a speech – some gave wonderful speeches and others just managed!

Sri Swamiji was given a jeep at Rajnandgaon, at Sambalpur a station wagon, and with the loan of a third vehicle, the whole group crammed in and we went back to Munger via Dhanbad to find the ashram in flood. Sri Swamiji bricked up the hall entrance to about three feet and we waded about with food and other things!

The rest of the training was more subtle – Sri Swamiji's style in karma yoga. Swami Nishchalananda wrote books and prepared thirty-six issues of Kriya magazine. Each swami was performing tasks beyond his or her capacity, culminating in the writing of about twenty-five books, and all the typesetting, printing, collating and binding.

At the end of this course the Golden Jubilee Convention was held. For this, swamis worked day and night, making tens of thousands of envelopes, leaflets, posters, etc. Sri Swamiji personally supervised every facet of the work and checked every addressed envelope, every proof and every swami.

The resulting convention was spellbinding. Delegates, guests and speakers from all countries, Sri Jagadguru Shankaracharya and other saints, swamis, doctors and yogis came. Speakers, singers and musicians from many countries also attended the five-day convention. Sri Swamiji would walk back and forth so many times to welcome each delegate personally, allocate the accommodation and look after all the people so those of the same background could be together. He introduced each speaker, and spoke himself, enlightening the packed crowds."

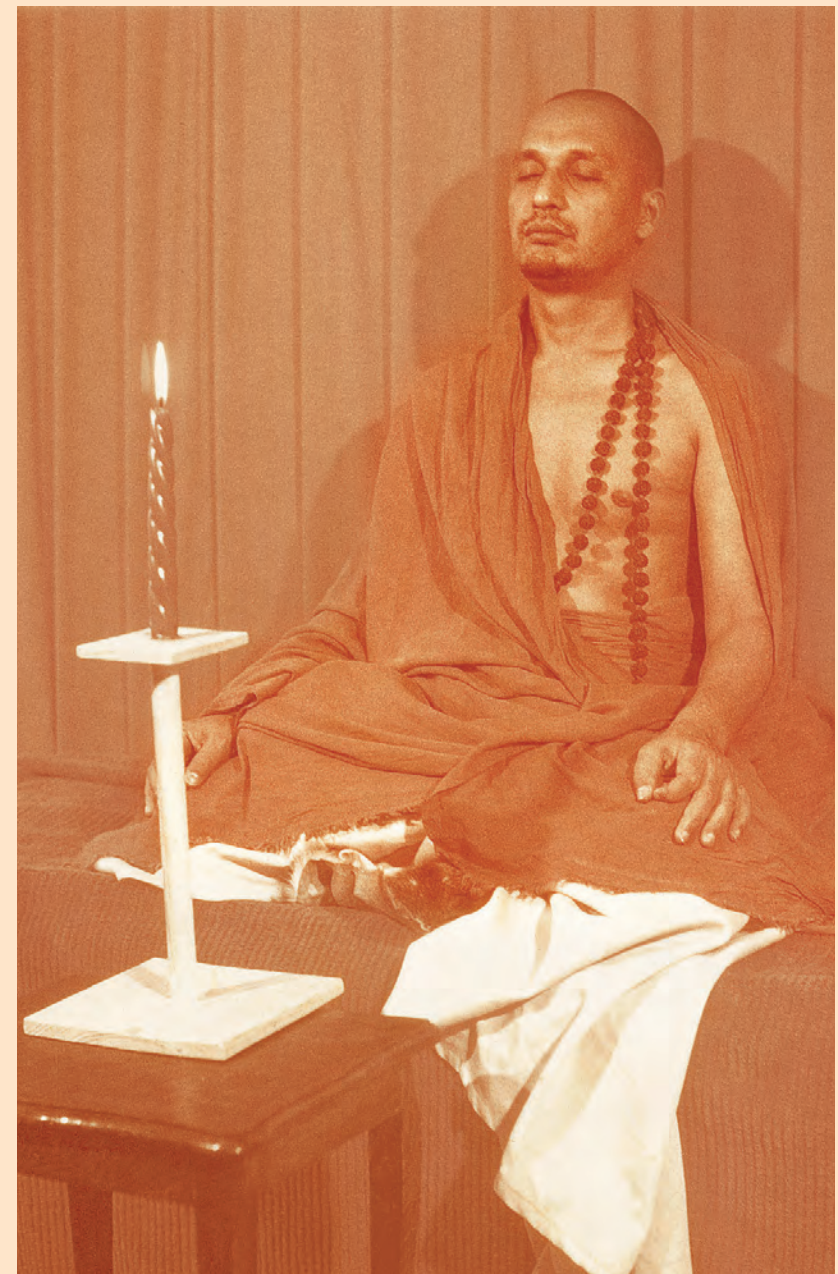


Purpose of Meditation

Swami Satyananda Saraswati

The ultimate purpose of meditation is self-realization, but very few people can teach it in this light, very few can learn it and fewer still can practise it. Until the mind is sound and healthy, and the subliminal inhibitions and personality errors are completely remedied, it is not advisable to take up the practice of meditation for the expansion of cosmic consciousness. Otherwise meditation tends to be self-hypnosis.

I want to discuss yoga is in relation to human welfare, not divine awareness. Meditation is a science of mind and not a science of God. Spiritual awareness may be the summum bonum of life, but it is too early for us to think of it because we are not healthy. The individual afflictions and subliminal pains in our lives are guiding the destiny of the world. The restlessness throughout the world is an outcome of the sickness in man's mind. There must be some way to cure this illness, some method to develop a healthy environment in society, the community, the family and also in the individual mind. The problems



start with the individual and they can only be resolved by the individual.

Our behaviour, thought, actions and reactions are guided by the soul, by the consciousness. This consciousness is not pure; it works in association with the atmosphere, environmental conditions and so on. As a result tensions pile up in the different spheres of our personality, which we are not aware of. We suffer from insomnia, inhibitions, juvenile delinquency, sexual anarchy, hatred, restlessness, anxiety and worry. Then we look for peace and tranquillity, but peace does not come from outside and tranquillity cannot be introduced. They are the result of unfoldment, but we do not know real unfoldment.

Meditation is a system by which we are able to get rid of the tensions and at the same time analyze the deep-rooted psychological errors. After surveying the different meditation movements throughout the world, I have realized that people do not know what meditation is for. Concentrating the mind on a particular point is not meditation. Developing inner awareness is not meditation. The first step towards achieving meditation is relaxation. It is not the relaxation where you lie down, close your eyes and feel yourself becoming lighter and happier. This method of auto-suggestion is the hypnotic method. In yoga the process of withdrawal is the process of relaxation. What Patanjali calls *pratyahara*, withdrawal or disassociation of consciousness from

external objects, is relaxation. It cannot be complete unless you have relaxed all the tensions within the system.

Tensions are physical, mental and emotional. Unbalanced hormonal secretions due to faulty living, faulty breathing and so on



can cause tensions. They are not necessarily due to the psychological problems of society or the emotional maladjustment of the family. There can also be nervous disorders and other physiological problems. Therefore, in yoga, asana and pranayama come first in order to get rid

of muscular and physical tensions, to eliminate the toxins from the body and, at the same time, balance the hormonal secretions.

Over-thinking, wrong thinking and vicious thinking, which we practise in our day-to-day life, cause these mental tensions. To

eliminate them we must practise relaxation where we withdraw our consciousness. When withdrawal or negation of consciousness has taken place, the next step is expansion of consciousness. So the whole process is divided into two stages: negation and expansion. In the

process of negation there are different techniques to withdraw or calm the tensions created by the ocular, auditory and nervous systems and internal functional deficiencies.

Yoga believes that in meditation you should be able to see your conscious mind, your subconscious mind and also your unconscious mind. The moment the experience of the unconscious personality arises, complete relaxation takes place. There are moments during deep sleep when we become aware of the unconscious mind and afterwards we feel completely relaxed. In the science of yoga, it is believed that when the awareness is detached from the conscious, subconscious and unconscious, and when the individual awareness functions independently of these three dimensions of consciousness, relaxation takes place and meditation begins.

Meditation can never begin before relaxation, and relaxation is the most difficult thing. You may think that meditation is difficult, but it is not. Meditation is accomplished spontaneously. Meditation comes to you and it does not take a long time. But in order to develop the spontaneous state of meditation, it is necessary to go through the whole process of relaxation. In yoga this process is called pratyahara and dharana. Pratyahara means withdrawal of consciousness, and dharana means perception of consciousness in a particular way. You are your consciousness; you see your awareness but it is an internal perception. It may be in the form of a round stone, a triangle or a flower, but you should be able to see it. The object you see inside is not imagination; it is a form of your consciousness. It is the same consciousness through which I am able to

speak to you on yoga, through which your intellect functions, which manifests in day-to-day life in the form of memory and through which you understand hatred and love. It is not imagination or hypothesis, but a force, an awareness, an instrument of knowledge, or medium of understanding the substance of perception.

It is this consciousness that is withdrawn from objects, from intellectual knowledge, from experience and memory of the past, from knowledge of right and wrong. When it has been disassociated from the different bases of



perception, but at the same time it becomes clear to you in the form of a triangle, flower, stone, light or an animal, then it means that you are seeing your own consciousness. This is the fundamental secret of yoga and meditation.

Consciousness sees itself through itself without any agency. You undergo a process of self-perception, not self-analysis. Here meditation surpasses the psychoanalysis of modern psychology. You not only analyze yourself, you see yourself. How do you see yourself? You see yourself in the form

of a triangle; the triangle vanishes and is replaced by the images of your psychological personality. Hundreds and thousands of images come up, as they do on a reel of film. You do not see objects and scenes from real life as you have experienced them; perhaps you don't even see the people you know in this life. You will see those images which represent your consciousness, instincts and subliminal impressions. You will see things that have been causing trouble in your life, the basis of tension, the causes of hatred, insomnia, anxiety and other psychosomatic problems. Unfortunately, in the absence of this knowledge you may think that these visions are ghosts or angels that have come to you. Nothing comes from outside; everything emerges from within. Anything you see in deeper states of meditation is a manifestation of the different, complicated, unseen, unknown and invisible layers of your personality, which, perhaps, you will never know through any method of psychoanalysis.

Sometimes in meditation you fall into deep unconsciousness. When concentration takes place, the breath stops and suspension of consciousness takes place. The purpose of meditation is not to become unconscious. It is to develop awareness even when there is absolute unconsciousness. There is a moment in meditation when the circle of consciousness is reduced to one point. That is where relaxation must be stopped. A yoga student should know how far to continue relaxation. If you continue relaxation any further, you will enter into unconsciousness and you will never become aware of it. This is the death of yoga, the death of a yogi. In yoga a method has been developed by which

you can go into the unconscious and see it. You can investigate and visualize your unconscious and come back again. You come back with energy, power, confidence and absolute equilibrium. This is the basis of yoga.

You must know the point where you should stop the process of negation of consciousness. It is for this reason that every student of meditation should have a symbol. The symbol can be a green leaf, a flower, a star, a triangle, or anything as a matter of fact, but you must have one. It is no use having an abstract idea. I have practised this for years and it is called abstract meditation, meditation without form. Abstract meditation leads one to unconsciousness; concrete meditation leads one to the unconscious with consciousness.

What is the proof that you have been able to perceive the unconscious? What are the symptoms? What is the indication that you have visualized your unconscious? I am not speaking about superconsciousness. When you are able to visualize the object of your meditation as clearly as you see me or other people every day, you will know that you have seen your unconscious and you have come back. It is not a conscious dream. In a dream, if you see a rose but you are not aware that you are seeing a rose, then it is subconscious. The indication of manifestations of the subconscious personality is that you will see psychic visions, one after the other, both good and bad. When you go into the unconscious, the visions stop. You will only see the object upon which you were trying to crystallize your consciousness.

When you see the object of meditation internally, it is so clear, so true, that sometimes when you come out, there is a doubt as to whether this is true or that is true. When the unconscious is perceived, the distinction between conscious and unconscious experience is dissolved. This particular state of experience is known in yoga as *darshan*, which means unconscious visualization or perception of the object in all its dimensions.

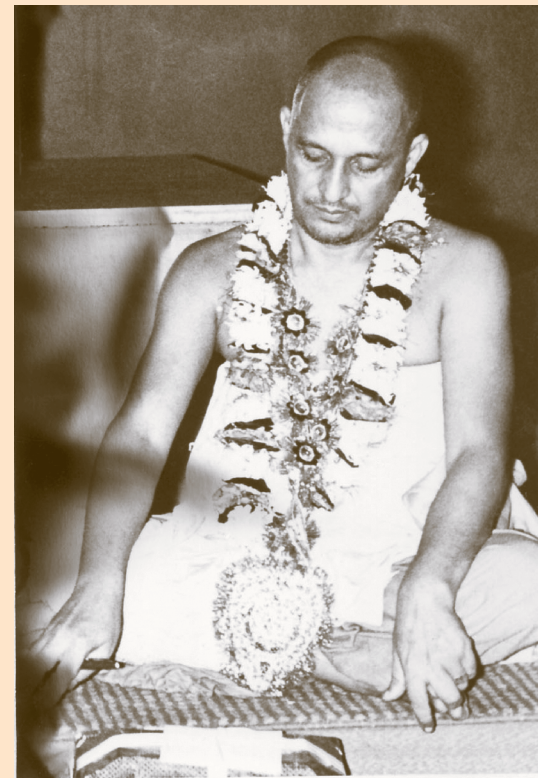
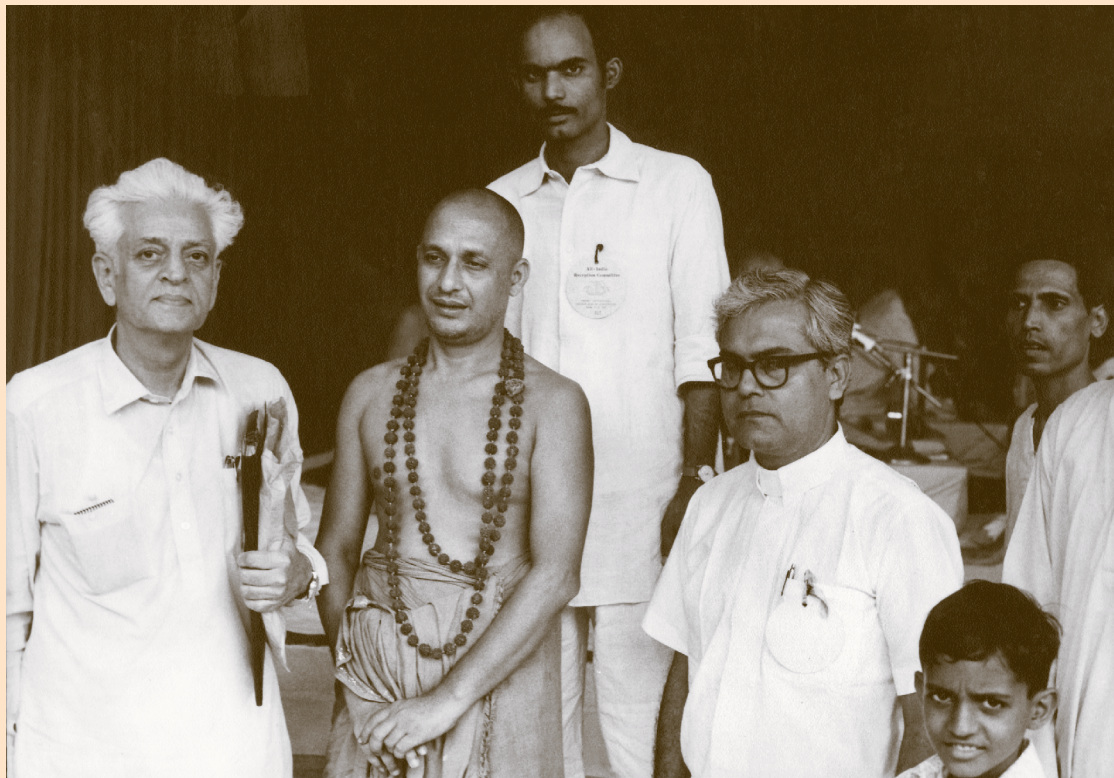


When your consciousness has become completely free from limitations, completely free from sense consciousness, intellectual consciousness and all other modes of empirical consciousness, it is in this state that peace is achieved. It is in this moment that you become a yogi. It is in this moment that all the tensions, afflictions, troubles, shocks and reactions of day-to-day life are completely resolved.

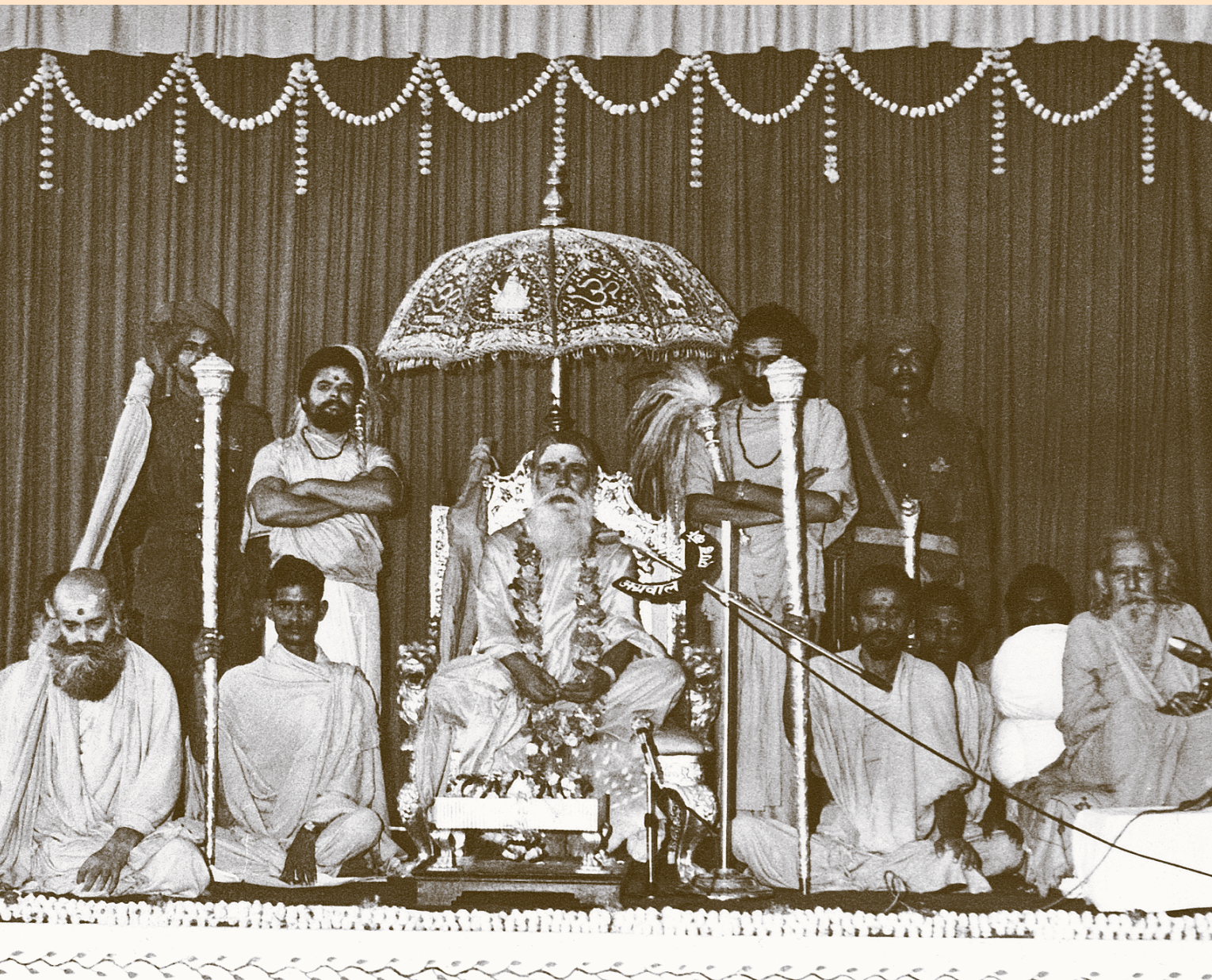
This is how through yoga and meditation you go into the different rooms of your life and try to clean them all one by one. Once you have cleaned yourself within, you should take to the spiritual path. You should go to a guru and ask him for initiation. Perhaps at that moment he may touch your forehead and you may attain samadhi. I do not say that samadhi does not exist. There is a spiritual state also; there is superconsciousness. One can attain samadhi and have higher experiences than this, but for that we must qualify ourselves. In order to do this we must practise yoga.

Although the aim of your life should be to attain spiritual realization, you should never seek that higher path unless mental health has been attained and the errors, confusions and pandemonium in the personality have been completely calmed down. This is the reason why a yogi who practises meditation must also practise karma yoga, bhakti yoga and jnana yoga. Through karma yoga you stop the samskaras, you stop the effect of karmas going into the deepest core of your personality. Then comes the practice of jnana yoga. Here you have to understand that I am consciousness, the light is in me, I am not this body, I am not the senses. This kind of understanding should be gained so that the mind does not become attached to things.

There are thousands of people throughout the world who practise meditation, but who are not happy with the results because they think that meditation in itself should solve all their problems. Remember that meditation should be practised alongside other forms of yoga. This is the path of integral yoga. ॐ



Glimpses of World Yoga Convention, 1973





February

Three-day celebrations were held on Basant Panchami in Munger.

During February and March, Swami Satyananda travelled through central India with a team of swamis, giving two-day seminars at Ambikapur, Korba, Janjgir, Bilaspur, Raipur, Bhilainagar, Mahasamund, Dhamtari and Jagdalpur. After a day's rest in Rajnandgaon he continued his program in Gondia, Balaghat, Panhmore and Jabalpur, Sagar and Satna.

March

Swami Yogeshwarananda from BSY toured the Philippines, Thailand, Indonesia and Hong Kong.

April

Sri Swamiji travelled to South America, and on his return to India travelled to Sambalpur for the Yoga Convention there. He was accompanied by Swami Niranjanananda, who returned to Colombia in June 1974.

September–October

Sri Swamiji travelled to Germany and continued

on to Colombia. He returned via Dhanbad for the opening of the World Yoga Convention.

December

Swami Akhandananda from BSY travelled to Australia to consolidate the yoga work there.



Swami Niranjanananda, who had returned to India with a group of devotees for the Golden Jubilee celebrations, spent six months with Sri Swamiji before returning to Colombia. Although only thirteen, Sri Swamiji's apprentice had already gained wide-ranging teaching skills during his postings in Ireland, England and Europe, as well as valuable experience

of western cultures. In South America he travelled to remote areas investigating evidence of yogic culture among the ancient civilizations there. Sri Swamiji continued the close training of his young disciple when he visited Colombia in September.

"This spirit of scientific enquiry has always been a remarkable feature of Satyananda Yoga, hasn't it?" asked my friend.

"Yes, foreseeing that yoga would be the need of people in the future, Sri Swamiji had from the very beginning begun revealing hitherto unknown tantric and yogic practices from the ancient texts, with precise, accurate and systematic explanations.

"Yoga nidra, antar mouna, ajapa japa, pawanmuktasana, kriya yoga and prana vidya are just some such practices. Perhaps

